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First Presbyterian Church
(New York, N.Y.)
The services in celebration
of the two hundredth

1716-1916

THE BI-CENTENNIAL BOOK

OLD FIRST PRESBYTERIAN CHURCH

in the

CITY OF NEW YORK

FEB 14 1918

THE SERVICES

in celebration of the

Two Hundredth Anniversary

of the founding of the

Old First Presbyterian Church

in the

CITY OF NEW YORK

IN THE CHURCH

FIFTH AVENUE, ELEVENTH TO TWELFTH STREETS

DECEMBER 1916

LET US NOW PRAISE FAMOUS MEN AND OUR FATHERS THAT BEGAT US.

THE LORD HATH WROUGHT GREAT GLORY BY THEM THROUGH HIS GREAT POWER FROM THE BEGINNING.

LEADERS OF THE PEOPLE BY THEIR COUNSELS AND BY THEIR KNOWLEDGE OF LEARNING MEET FOR THE PEOPLE, WISE AND ELOQUENT IN THEIR INSTRUCTIONS.

THERE BE OF THEM, THAT HAVE LEFT A NAME BEHIND THEM, THAT THEIR PRAISES MIGHT BE REPORTED.

AND SOME THERE BE, WHICH HAVE NO MEMORIAL; WHO ARE PERISHED AS THOUGH THEY HAD NEVER BEEN.

BUT THESE WERE MERCIFUL MEN WHOSE RIGHTEOUSNESS HATH NOT BEEN FORGOTTEN.

THEIR SEED STANDETH FAST, AND THEIR CHILDREN FOR THEIR SAKES.

THE FOUNDERS

"The small body of Presbyterians kept together and continued, with few interruptions, and with a gradual increase of their number, to meet for worship, without a minister until the year 1716, when

JOHN NICOLL, PATRICK McKNIGHT,
GILBERT LIVINGSTONE,
THOMAS SMITH

and a few others conceived the plan of forming themselves into a regular Presbyterian Church and calling a stated pastor."

MEMOIRS OF REV. JOHN RODGERS, D.D.
By SAMUEL MILLER, D.D.

THE PASTORS

1717	James Anderson	1726
1727	Ebenezer Pemberton	1753
1750	Alexander Cumming	1753
1756	David Bostwick	1763
1762	Joseph Treat	1776
1765	John Rodgers	1811
1785	James Wilson	1788
1789	John McKnight	1809
1793	Samuel Miller	1813
1805	Philip Milledoler	1805
1815	Philip Melancthon Whelpley	1824
1826	William Wirt Phillips	1865
1866	William Miller Paxton	1883
1886	Richard Davenport Harlan	1890
1891	Howard Duffield	

THE RULING ELDERS

1784	John Broome	1810
1790	Daniel Phoenix	1812
1800	John Keese	1809
1800	John R. B. Rodgers	1833
1809	David Gelston	1828
1809	Robert Lenox	1839
1809	Robert McGill	1831
1809	Peter Ludlow	1828
1809	David L. Dodge	1819
1812	John P. Mumford	1820
1820	James Anderson	1831
1820	Alexander Nichols	1828
1825	Daniel Boardman	1833
1825	William Sterling	1843
1833	James Patton	1846
1833	James Lenox	1880
1833	Aaron R. Thompson	1880
1846	John V. Talmage	1852
1846	Milton St. John	1859
1846	Walter Lowrie	1868
1846	James Donaldson	1872
1846	Aaron B. Belknap	1880
1868	Joseph Greenleaf	1871
1868	Findlay Wright	1881
1868	Latimer Bailey	1885
1868	Hezekiah King	1887
1868	Samuel Frost	1888
1885	Eugene McJimsey	1899
1885	Richard H. Bull	1892
1885	Samuel C. Brush	1887
1888	Robert Ferguson	1899
1888	Edwin J. Hanks	1890
1888	Charles M. Jesup	1896
1892	Julius S. Howell	1897
1892	Thomas Greenleaf	1908

1892	Oscar E. Boyd	1905
1895	Frank Hallett Lovell	1914
1895	Frederick Blume	1905
1897	Albert Remick	1900
1899	James Girvan	1915
1899	D. Stuart Dodge Jessup	
1901	J. D. T. Hersey	1902
1901	Calvin W. Hendrick	1907
1901	Henry D. Dickson	1905
1902	Charles H. Olmstead	1916
1902	Walter W. Strang	1904
1903	William J. Hendrick	1912
1903	Roger H. Williams	
1903	Edgar Fenton	1908
1905	Frederick A. Carpenter	
1905	John T. Stanley	1908
1905	Joseph E. Messenger	1909
1905	F. Gustav Kindlund	1916
1906	John W. Farrington	1912
1906	James Henry	
1906	James D. Miller	
1912	James K. Andrews	
1912	Henry Brown	1913
1912	Paul Caldwell	
1913	Charles E. Davis	
1913	Robert G. Parr	
1915	Henry C. Martin	
1917	William Read Hersey	

FOREWORD

"Auspicante Deo," "By the favor of God." So runs the opening sentence of the Votive Tablet erected by our fathers in 1749 to commemorate their gratitude for the founding of the Church and its preservation amid perils which threatened its continuance.

"Auspicante Deo," "By the favor of God," the Two Hundredth Anniversary of the establishment of Presbyterianism in the City of New York by the organization of the Old First Church, was celebrated during the week beginning December the third, Nineteen Hundred and Sixteen. The unique significance of this occasion was emphasized by a formal authorization issued by the Presbytery of New York, which directed a general observance of the event in all the Presbyterian Churches of the City, and the attendance of the Presbytery in a body at the special Mid-Week Festival Service. The Synod of New York took cognizance of the occasion by a Vote of Congratulation and the appointment of a Special Representative to convey to the Church its official Greeting. The Moderator of the General Assembly was present; participated in the opening services, presided at the Wednesday night function, and expressed to the Old First Church the official felicitations of the Presbyterian Church in the United States of America. The birth of Presbyterianism in the metropolitan City of the country thus received official recognition both from the local Church and the Church throughout the land.

The far reaching and influential touch of this event upon the myriad sided life of the town during the past two centuries, was signally attested by the presence at the Celebration, of the representatives of all phases of religious opinion, and all lines of civic activity, and all classes of social organization. The President and Ex-Presidents of the United States sent letters of personal congratulation. The Governor of the State, the Heads of the City Government, Judges of the Courts, the General of the Army, the Admiral of the Navy, Presidents of Institutions of Learning, Officers of the Boards of the Church,

Representatives of other Religious Communions, Delegates from Patriotic and Historical Societies by their presence combined to infuse the Anniversary with a metropolitan and catholic spirit which eloquently bespoke its profound meaning.

Throughout the week the national colors were displayed upon the Church Tower. During all the days the sun shone from an unclouded sky. Popular interest was manifested by the crowded attendance at every service. The noble and stirring history of the venerable Church was recited. The multitudinous play of its energy upon the ecclesiastical and civic life of the town was passed in review. Thanksgiving blended with consecration. The review of the past brought benediction. The outlook upon the future kindled inspiration. The grand old Church was revealed in the light of its story, as a fountain-head of blessing, which opened by the grace of God when the town was young, had poured forth through all its years an unceasing stream of vitalizing beneficence; and, which, saved from dissolution by the hand of God, was pulsing with the hope, that beneath God's smile, it would continue to be a well-spring of yet more abundant good, so long as the City should endure.

Every incident of this notable week provokes the heartfelt petition with which our fathers closed their Votive Tablet:

"Annuente Christo
Perduret in aevo perpetuo."

The entire Celebration was marked by a spirit of dignity, simplicity and enthusiasm. The plan was carried to completion without a flaw. Every assignment was met. Every intention was realized. This completeness of success was in no small measure due to the patient and efficient coöperation of my Secretary, Miss Dickinson; my Assistant, Mr. Jaquith; the Musical Director, Dr. Carl; the Head Usher, Mr. Neilson; and the Sexton of the Church, Mr. Lewis. In this connection there should ever be kept in mind the name of Dr. Harlan G. Mendenhall, Moderator of the Presbytery and of the Synod of New York, who, both officially and personally, exerted such a wise and sympathetic influence in determining the scope and

method of the Anniversary festivities, that he has put the Old First Church and the Presbyterians of the City under large and lasting obligation.

The printing of this Bi-Centennial Book, which preserves in permanent form an invaluable Record of the Celebration, is wholly due to the characteristic generosity of Mr. Charles Mortimer Jesup, formerly an Elder of the Church, and always the Friend and Helper of its Pastor.

HOWARD DUFFIELD.

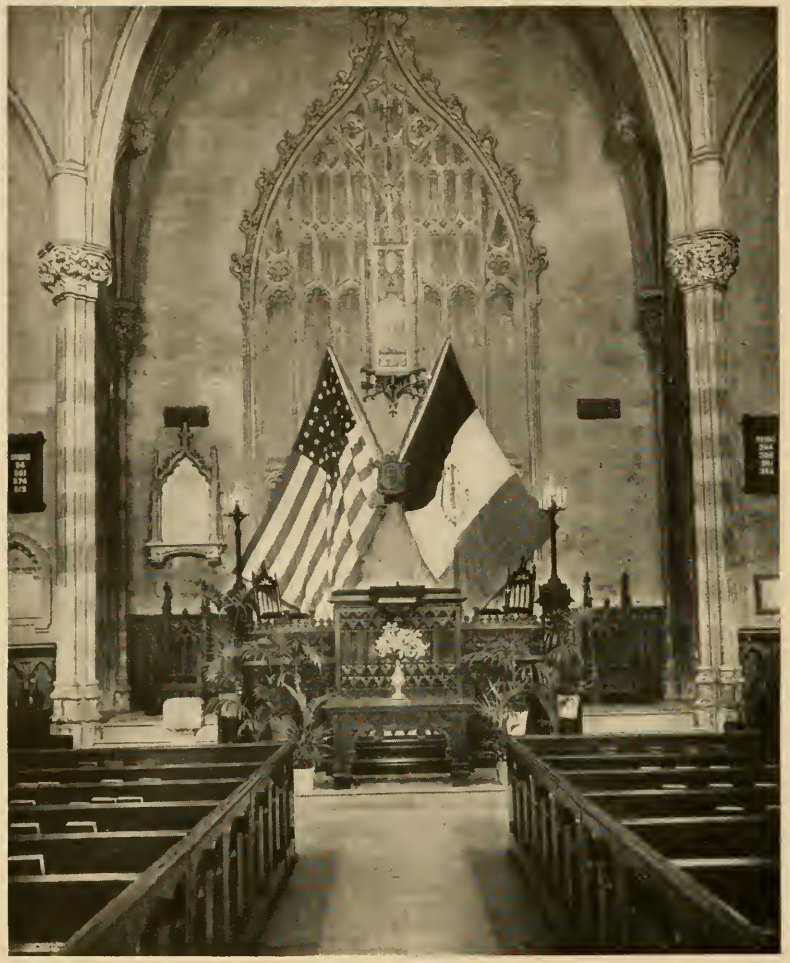
COMMEMORATION DAY

Sunday, December the Ninth, 9.30 A. M.

The Service in the Sunday School

The Old First Church of the future lies latent in the Bible School of to-day. Because of this fact it seemed fitting that in the Bible School the initial note of the Celebration should be struck. The first half hour of the regular session was devoted to an observance of the Anniversary. Mr. Harold C. Jaquith, the Pastor's Assistant, in charge of the School, gave a brief sketch of the founding of the Church, its early struggles on Wall Street, its growth, its removal to the cathedral-like structure on Fifth Avenue, and the erection of the present Chapel. Attention was called to the Votive Tablet now in the vestibule of the Church, and with that as a text, a few remarks were made concerning the unusual heritage of the Old First. The responsibilities resting upon the young people to foster and loyally to support the Old First Church and to foster its growth as the historic organization passed into the third century of its usefulness, were earnestly presented. The Commemorative Services of the coming week were explained, and a hearty invitation extended to all members of the School with their parents to attend.

Dr. Duffield was present at the closing exercises of the School and made a short address, speaking of the rare privilege which was conferred upon all who were associated with such an historic Church; of the beauty and the preciousness of that legacy of prayer and faith which had come down through an ancestry of devoted men and women, who for two hundred years had loyally uplifted the banner of the cross in the heart of this great City,—and of the obligation which now rested upon every member of the Church family, young and old, to make a record which when read in the light of the after time should be of a piece with the thrilling story which those who preceded us had written.



COMMEMORATION DAY

Sunday, December the Third, 11 A. M.

The Morning Service

The Bi-Centennial Celebration began in sunshine. Without, the First Church was bathed in light. Within, the Church was beautiful and fragrant with floral offerings, the gift of a former parishioner. Upon the Pulpit wall, the national colors and the City flag were crossed. At the intersection of the flag staffs was a shield of evergreen bearing the cipher of the Old First Church. Upon the wall at either side of the banners the dates "1716" and "1916" were blazoned in figures of red upon a background of evergreen. When the Westminster Chime pealed from the Tower and the opening notes of the Organ rolled through the Church, every seat was occupied with an expectant congregation.

At a quarter before eleven o'clock the officiating Clergy assembled in the Pastor's Study. Together with Dr. Mendenhall, Moderator of the Presbytery and of the Synod, and Dr. Newman, Special Representative of the Synod, were Dr. Forbes, Stated Clerk of the Presbytery, Dr. Hoadley, Permanent Clerk of the Presbytery, Dr. MacCracken, Ex-Chancellor of the University of the City of New York, Dr. Mallery, and Dr. Stoddard.

At eleven o'clock the Clergy wearing their academic robes entered the Church in procession through the Chapel doorway, and preceded by Dr. Duffield and his Assistant took their places in the Pulpit.

The Salutation was read by the Pastor and the Doxology was sung by the People.

The following Invocation was delivered
By the Reverend Doctor Jesse F. Forbes
Stated Clerk of the Presbytery of New York

"Almighty God, Our Heavenly Father, help us to enter into Thy gates with thanksgiving and to come into Thy Courts with

praise. We thank Thee for the past, fraught with precious memories. We thank Thee for the present, abounding in opportunities for service. We thank Thee for the future, glorious with hope before us.

"Bless this old historic Church. Abide with and watch over our Presbytery and the whole Presbyterian fellowship. Guide and direct Thy people, that the Lord may come unto His Kingdom, and grant that the riches of Thy grace may rest upon us and upon all the household of God, in His name who hath taught us to pray;

"Our Father which art in heaven, hallowed be Thy name, Thy kingdom come; Thy will be done in earth as it is in heaven; give us this day our daily bread; and forgive our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil; for Thine is the kingdom, and the power and the glory, forever. Amen."

The One Hundred and Fifteenth Psalm was sung as an Anthem by the Choir.

The Seventy-Second Psalm was read responsively led
By the Reverend Doctor Charles Payson Mallery

The Thirty-fifth Chapter of the Prophecy of Isaiah was read as a Scripture Lesson
By the Reverend Doctor James H. Hoadley
Permanent Clerk of the Presbytery of New York

Greeting from the Presbytery of New York
By the Reverend Doctor Harlan G. Mendenhall
Moderator of the Presbytery and Synod of New York

"It is my privilege to extend to the Pastor and the Officers and Members of the Old First Presbyterian Church the greetings of the Presbytery of New York on this historic day.

"To have perpetuated an unbroken church life in this City of New York for two hundred years is an honor extended to but very few similar organizations in this country; and this Church has come to this age, with eye undimmed and with natural force unabated.

"You are linked, my friends, in your church life, with the Protestant Reformation of the XVth Century, and you have derived its traits direct from the Church of Scotland, with which you were incorporated, I understand, for at least fifty years.

"You are congratulated upon being the Mother of all the Churches in this Presbytery of New York, now numbering over sixty, with a Church Membership of thirty-five thousand. If we were to include in our Presbytery, the Greater City—as the Presbyteries of Chicago and Pittsburgh have done—this Church would be the Mother to-day of more than sixty thousand Presbyterians enrolled in our Churches.

"Your membership has included men and women whose lives have been identified with the moral and material development of New York and the inspirers of those Presbyterians in all our Churches, who have had so much to do with all those higher ideals of life, that have led to righteousness in this metropolis of the New World.

"We are not forgetful at this time of the fact that your unbroken life has been due very largely to those eminent men who have been your Pastors. That you have had only ten ministers—I believe that is the number—in this long life, shows how illustrious those clergymen were who occupied this pulpit. Your present pastor is a worthy successor of those eminent men. He came to you in one of the most critical times of your history. I was in his audience twenty-five years ago when he began his task, and I recall the enthusiasm of himself and wife as he began what has since proven to be a most successful pastorate.

"This Church, praise be to our Heavenly Father, is secure for the coming years; and no man is more deserving the honor of this result than Dr. Duffield, who, for a quarter of a century, has carried on this splendid work.

"Recognizing, therefore, these important events in your history and the life of your honored Pastor, the Presbytery of New York, at one of its public meetings, made formal recognition of its congratulations on your Anniversary as a Church, and on the Twenty-Fifth Anniversary of the Pastorate of

Dr. Duffield, and at this hour and on this Anniversary Day, in its name—on this day of days in the Calendar of your Church life—I bring to you our joy, and our prayers that these coming years may give both Pastor and people the victory of service.

" 'The brightest glories earth can yield
The brighter bliss of heaven.' "

Then was sung the Hymn:

"Ancient of Days, who sittest throned in splendor."

Doctor Mendenhall then said:

"We will now listen to the Greeting from the Synod of New York. It is brought to us by the Reverend Doctor Arthur Newman, Ex-Moderator of the Synod, and Pastor of our Church at Bridgehampton, Long Island.

"It may be interesting to know that the Church at Bridgehampton is just a little older than the First Church of New York. It celebrated its two hundredth anniversary in September last. Dr. Duffield was the representative of the Presbytery of New York in extending greeting on that happy occasion.

"The Synod of New York takes official cognizance of this very important celebration in which we are engaged, and could find no one better fitted to honor us than our dear friend, Dr. Newman, who will now speak to you."

Greeting from the Synod of New York
By the Reverend Doctor Arthur H. Newman

"As Moderator of the Presbytery of New York and in a sense at the head of Presbyterianism in New York, Dr. Mendenhall ought to be infallible. I shall have to venture, however, to correct the announcement in the way it was just given. I have the honor to belong to a Church that is almost two hundred and fifty years old, and I am its ninth pastor. But last September the Presbytery of Long Island celebrated its Bi-centennial, and the Synod of New York took notice of that fact, and sent a representative to speak for it on that occasion,

inasmuch as that marked the beginning of organized Presbyterianism in the State of New York.

"To-day the First Presbyterian Church in New York City begins to celebrate its Bi-Centennial, and the Synod of New York takes notice of that fact and is represented on this occasion because the organization of this Church marks the beginning—the first step forward—of Presbyterian Church expansion in the State of New York; for it was practically the first official act of the newly established Presbytery of Long Island to establish this Presbyterian Church in New York City.

It is worthy of recalling at this present time that the first English-speaking settlements in the State of New York, at Southold and Southampton, in 1640, established a Church, at the date of their beginning, and that these Churches were Presbyterian in doctrine and, in a degree, Presbyterian in form of government. It is worthy also of commemorating at this time the fact that the first Church spire that the rising sun this morning illuminated on the soil of the 'Empire State' was the spire of a Presbyterian Church, and that its midday rays now illumine almost one thousand Presbyterian Churches, with two hundred and twenty-five thousand members, with one hundred and eighty thousand Sabbath school scholars—Churches, which last year contributed three and a quarter million dollars towards their own support, and gave away a million and three-quarters more.

"In the name, therefore, of this great body of fellow-workers, Dr. Duffield, and Members and associates of this First Presbyterian Church, the Synod of New York offers to you its deep congratulations.

"We are well aware of the fact that longevity may be unusual, and yet not noticeable. We are interested in this your Commemoration, because we recognize that this Church is a vine of the Lord's own planting, that it has been miraculously fruitful in all these many years and, praise be to God's gracious name, is fruitful to-day.

"I was listening this morning as the hour struck from the great clock tower where the old Madison Square Presbyterian Church stood, and as I was listening to it, I was recalling to

myself an event that took place in that church in 1873. The Eucumenical Council met there at that time. Dr. Woolsey, President of Yale College, delivered the opening address. In the course of that address he quoted the familiar words:

"'Oh, where are kings and empires now
Of old that went and came?
But, Lord, Thy church is praying yet,
A thousand years the same.'

"That was the time of the discussion of the so-called Tyndal prayer test. You recall that, perhaps,—the proposition that a certain group of patients in a certain hospital, that were afflicted with certain diseases and treated in a certain way should be prayed for; and in a certain other hospital, another equal group of patients, with the same disease and with the same treatment, should not be prayed for; the consequences to be watched and the effect to be noted. The audience was quick to note the suggestion of Dr. Woolsey's quotation; it was the swift straight answer of the Church to the insinuation of scientific scepticism.

I looked at your Year Book, and on one of its pages the milestones of the Church's progress are noted down. The first item was this: 'Presbyterian prayer meetings began in New York City in 1706.' The First Presbyterian Church in New York City was organized in 1716. This Church began its life with prayer, in prayer it has continued and it 'is praying yet, two hundred years the same.' We rejoice with you that this is your life's story.

Sameness is a mark of stability. Nobody thinks anything of the young man who changes his opinion, his vocation, his abode; but the mature man has fixed convictions, fixed opinions, definite activities and a settled home. The man that does the same things again and again, is the man whose skill you seek, whose counsel you avail yourself of, and in whose stability of character, the home, the Church and the State are secure.

In this great city,—eager, enterprising, myriad-minded, Athenian-like in its demand for novelty,—it is an inspiring thing to come together to commemorate a public institution

that for full two hundred years has stood for the same thing; recognizing that the heart-beats of men everywhere, in every generation, are the same; that the only hope of salvation given under heaven, among men is the gospel of the cross of Jesus Christ, the same yesterday, to-day and forever.

When Abraham Lincoln had breathed his last, Secretary Stanton, looking upon the face of the martyred President, exclaimed: "He belongs to the ages now."

It was finely said. Lincoln indeed became one of the immortals. But he belonged to the ages all the while, for he clearly saw and with the strength of a strong man stood for the fundamental and eternal principles of truth and righteousness and justice.

To-day we reverently and rejoicingly remind ourselves that this Church belongs to the ages, founded upon and witnessing to the faith delivered unto the saints, inheriting the prayers and the labors of generations past and cherishing the gracious purpose under God to make its debtors the generations to come.

In the name of your brethren in this great commonwealth, the State of New York, I offer you congratulations and bid you God speed.

The Anniversary Prayer was then offered
By the Reverend Doctor Henry Mitchell MacCracken
Ex-Chancellor of the University of the City of New York

"We thank Thee, O God our Father, for speaking to us, and for calling us to speak to Thee. We praise Thy voices in nature, where the heavens declare Thy Glory and the firmament sheweth Thy handiwork. We praise Thy speaking in times past unto the fathers by the prophets. We praise Thy speaking four hundred years ago by the new voices of the Protestant Reformers. To-day we thank Thee for the German Martin Luther, for the French John Calvin, the British Tyndale and John Knox and all their noble company. Especially to-day we thank Thee here, for their disciples, who three hundred years ago, came as colonists to America, to the South, to New England, to these Middle States of ours, each bringing

with him his Bible. We thank Thee for that great forerunner, that John the Baptist of the First Presbyterian Church of New York,—for Francis Makemie, and for his apostolic work in the South and in the North; for his valiant championship two hundred and ten years ago in this City of ours; when, in 1709, he declared and defended, before a tyrannical governor, and for weeks on a dungeon floor in the City of New York, the liberty of a preacher of Christ.

"Thou O Almighty Spirit, didst strengthen Francis Makemie to stand fast in the liberty wherewith Christ has made men free! Through the long weeks in jail, charged with no crime save preaching without license in the home of a friend in this City, and baptising there the child of a friend, through the weary months, Thou didst strengthen him to secure a trial and complete acquittal before the law of the land. Thou gavest him also, as Thou gavest the Apostle Paul, grace to provide his own livelihood by his own efforts, being chargeable to no man while preaching the truth of Christ. Even he, suffered the loss of his worldly estate by the rulers of this our City. For this apostolic harbinger and forerunner of the Presbyterian Church here we glorify Thee this day, on this two hundred and tenth anniversary of this martyr's suffering; and we thank Thee for those disciples of his, who endured and who two hundred years since organized this Church, not as a church before the law until America became a free and independent nation, but a church before God and after their own hearts, before the infant presbytery of Makemie and his few brother ministers in the Middle States and in the South. We thank Thee for the more than ten thousand Sabbaths of holy worship held by this congregation. We thank Thee for the holy influence going out through two centuries to more than ten thousand younger churches, for the unceasing stream of beneficence to other churches at home and abroad and through the whole round world; for the patriotism of minister and people, as in that time when the faithful pastor stood General Washington's friend and helper, although driven from Church and from home and from this City when occupied by English troops; for the hospitality of this Church shown to other

churches, and to our New York Presbytery where even now it finds its home beneath this roof tree.

"We thank God to-day that Thou has brought this Church out into a large place. We beseech Thee to continue its power, continue its disposition to do liberal things. Even as this house of praise and worship stands unique in the many miles of our greatest avenue, to rejoice the eyes of every stranger with admiration of its grassy greensward, its shrubs and its trees, so make this Church ever a joy to our land and to the whole world as a living memorial of Christ, known and read of all men. And here may a true Church of the Lord Jesus Christ endure, as long as New York City shall endure, as long as the heavens and the earth shall endure. All this we ask for Jesus Christ's sake. Amen."

A Selection from Schubert's "Song of Miriam" was sung by the Choir as an Offertory Anthem.

Dr. Mendenhall then referred to the fact that formal greetings from great ecclesiastical bodies had been conveyed to the Church as a notable historic organization, and he suggested that now the people, assembled for this notable Anniversary, should unitedly give their greeting to Dr. Duffield, under whose personal leadership for the past twenty-five years the Church had come to the threshold of its third century, clothed with such power and promise. In response to this happy and kindly suggestion, the entire assemblage rose and with waving handkerchiefs gave to the Pastor of the Church a most impressive and soul stirring salutation.

The Historical Sermon was then delivered
By the Reverend Doctor Howard Duffield
The Minister of the Old First Presbyterian Church

THE ANNALS OF THE OLD FIRST CHURCH

Book of the Psalms LXXII:16

"There shall be a handful of corn in the earth upon the top of the mountains. The fruit thereof shall shake like Lebanon."

One of the greatest assets of this wealthy town is its Presbyterianism. Long ago it was said that the real grandeur of a city was to be measured not by the height of its roofs, but by the spiritual stature of its citizens. For two hundred years the quarrymen and hod carriers and iron workers have been building and re-building the city which we see, raising ever mightier walls and more stupendous towers. For two centuries the Presbyterian way of looking at the truth has been unceasingly at work helping to build a more glorious city, not made with hands, nor viewed with eyes, but resplendent to the inner vision, and defiant of the changes of time, a city which shall be clothed with abiding strength and beauty when the material glories of the town shall have vanished like a dream. The city of our real habitation is not a structure of asphalt and metal and timber and stone which is ever returning to its native dust, but "a City which hath foundations whose builder and maker is God," the home of a citizenry whose character is moulded by faith and honor and righteousness and liberty and truth, a commonwealth where the soul sits upon the throne. For two hundred years our fathers have been the builders of such a city. They laid the deep foundations of its greatness upon the word of God. Its architecture they fashioned after divine patterns. Its walls and gates they reared by the magic might of exalted principles and noble ideals of living. Their life force has impressed itself upon every phase of its civic life. The tonic tingle of their blue blood is in the veins of the body corporate. No single force has contributed more directly to the development of the City's real prosperity, and guaranteed the City's continued great-

ness, than that generated by the long line of those choice spirits, who with an intelligent and unflagging devotion, have translated into terms of daily life the elemental principles of the Presbyterian faith. The rolls of its merchant princes are inscribed with their signatures. In the company of its commercial leaders they stand in the foremost rank. As patrons of art, as promoters of science, as benefactors and philanthropists, their names are as well known as the letters of the alphabet. Of every movement that aims at the lifting of the common burden and the giving a larger, sweeter definition to the common life, they are the spinal strength.

This mighty harvest has fruited from an insignificant seeding. The beginning was beggarly, but the outcome is opulent. A handful of corn has burgeoned into a forest of stately cedars. A garden patch, sterile as Sahara, has clothed itself with a glory like that of Lebanon. As the American continent was sown with grain which God Himself had sifted, so the Presbyterian Church in the City of New York has grown from seed divinely hand-picked. The little company which cradled the Church were winnowed by the fan of persecution. Their passion for freedom of worship, their readiness to die for liberty of the body and of the soul, their stalwart devotion to the rights of men and the rights of God, were lessons learned in the school of oppression. Their ancestors were the Huguenots who were ever haunted by the horror of Bartholomew's Day; the Puritans of England and of Holland, baptized with the blood of the saints; the Covenanters of Scotland, with heroic memories of the martyrs burnt into their recollection and woven into the very fibre of their being. The trumpet tones of Luther, who defied the claim of the Emperor to act for him, or of the Pope to think for him, never ceased to reverberate within their souls. The call of God to witness for these truths, which had come to them as a divine birthright, and were by them transmitted as a priceless heirloom to their children, never slept in their consciousness. The days of the Church's founding were days which tried men's souls. The heralds of a new era are not baskers in the sunshine. The champions of human rights do not feed upon sugar plums and loll upon roses. That

was an hour in which men were willing to suffer for righteousness sake, and rejoiced when they were counted worthy to endure hardness as good soldiers of Jesus Christ. Then, the things of faith were the real things. They were the only realities. All else was shadow, flitting by, passing away. In that hour, the truths of God were counted precious enough to die for, and glorious enough to make martyrdom a boon. What Lincoln said concerning the founders of the State, may well be said of the builders of this Church. "The accounts of the battlefields and struggles for the liberties of the country fixed themselves upon my imagination. I recollect thinking, boy though I was, that there must have been something more than common that these men struggled for, . . . something that held out a great promise to all the people of the world, for all time to come."

The opening chapter in the story of New York Presbyterianism reads like a leaf from the Book of Acts. The early Church builders had at least two marks of apostolicity. The enterprise was planted in a prayer meeting, like that which was the prelude to Pentecost; and it was nurtured in a house, like that of Aquila and Priscilla, so well known to Paul and his fellow preachers. Into such a fireside circle came first of all, in 1643, Francis Doughty, whose name happily bespeaks his character, a bold and outspoken witness for the truth, who for his devotion to freedom, had won the meed of ostracism and exile. In 1650 followed the scholarly Richard Denton, a graduate of Cambridge, and according to Cotton Mather, "one of the lights of the day." The hearthside became an altar place. As occasion offered, visiting clergymen ministered to these waiting households of faith. In this simple fashion, little companies gathered to pray, and to listen to the message of such preachers of passage. Even such informal and instinctive upreachings of the heart toward the light became the signal for persecution; and the rattle of chains, and the crackle of faggots greeted the earliest attempts in this City to worship God according to the call of conscience. To found a Presbyterian Church in the City of New York, men had to face the frowns of tyranny and to suffer for their faith. In

no other way do truth and freedom come to dwell in the earth.

The apostle of American Presbyterianism was Francis Makemie. He was a graduate of one of the Scottish Universities, and a member of the Presbytery of Laggan in North Ireland. He was a man of disciplined mind, commanding personality, and fascinating address. Coming to America in response to an appeal from the so-called dissenting Churches for religious instructors, he quickly and inevitably rose to the leadership of American Presbyterians. Resident in the colonies of the South, he treated all the colonies as his field and visited throughout all their borders. Geographic boundaries were to him imaginary lines. After attending a meeting of the Presbytery at Philadelphia, in October, 1706, accompanied by John Hampton he set out for Boston, and en route visited the City of New York. The Governorship was at that time vested in Lord Cornbury, who has earned the doubtful reputation of being gifted with "all the vices of aristocratic arrogance joined with intellectual imbecility," a reckless adventurer, profligate and unprincipled, who had fled England to escape his creditors. The little circle of New York Presbyterians being advised of Makemie's presence, imploring him to preach. It was not easy to find a place of meeting. The Dutch and French Church buildings could only be opened with the consent of the Governor. This being flatly refused, public worship was held in the house of William Jackson, at the lower end of Pearl Street. There was a small gathering of ten or fifteen persons, no larger than that which long ago met in the upper room at Jerusalem. A sermon was preached. A little child was baptized. The names of five of that historic company have been preserved. As they constitute the first group of the citizens of New York known to have held a Presbyterian service in the City, the roll should be recited. Their names were, David Jamieson, Captain Theobolds, John Vanhorn, William Jackson, and Anthony Young. Jamieson was a sweet singer, a man of classical attainments, who during the persecutions in the Old World had been arrested and sold as a slave in New York. He had been bought by Mr. Clark, the Minister in the Fort, and permitted to teach school. He had studied law and be-

came the Clerk of the Council. Vanhorn and Theobolds were merchants. William Jackson was a shoe maker, and with Anthony Young had been shipped from Scotland to the American Plantations. The coachman of the Governor was also one of the little company. "Ye see your calling, brethren, how not many great men after the flesh, not many mighty, not many noble, are called. For God hath chosen the weak things a world to confound the mighty, and things that are not to bring to naught the things that are."

Upon the day following the sermon, Makemie and his companion were arrested by Cornbury's order and thrown into prison. In the absence of the Chief Justice they languished in unjust confinement for nearly two months. By writ of Habeas Corpus they at length secured a hearing in the Courts and were admitted to bail. Mr. Makemie at the appointed time returned to stand trial, in the conduct of which "it was difficult to say whether he was most conspicuous for his talents as a man, or for his dignity and piety as a Minister of the Gospel." The jury acquitted him, but he was not discharged until by shameful extortion he had been compelled to defray not only the costs of the defence, but the fees of the prosecutor. This bitter hounding of an innocent man aroused the entire Puritan body of the colonists, and many an earnest and indignant protest went over the seas concerning this violation "of the law of the nation, and the common rights of Englishmen." British justice prevailed and Cornbury was recalled. In relinquishing his office, the Governor discharged a Parthian arrow in the shape of an elaborate apology for his administration, which concluded with this vivid sketching of Makemie as he saw him, "he is Jack of all trades; he is a preacher, a doctor of physic, a merchant, an attorney, a counsellor at law, and worst of all a disturber of governments."

The removal from the City of their arch persecutor seems to have inspired the Presbyterians to renewed efforts to crystallize their scattered forces into a regularly constituted Church. Apparently they invited some minister to head this undertaking, whose name has not been preserved, for under date of December 2, 1709, Vesey, the Rector of Trinity Church,

writes, "that the Dissenting Minister is likely to gain no ground." His stay must have been brief, as no record of it remains, save this passing allusion. The people, however, kept together. Their numbers increased. Confidence was restored. Their long cherished desire came to fruition in 1716. In that year a group of their leading spirits formulated a definite plan of organization and took the steps necessary to secure its realization. The story of this movement is written in the Minutes of the Church of Scotland. It is there recorded that the prime movers in the enterprise were John Nicoll, Patrick McKnight, Gilbert Livingston, and Thomas Smith. William Livingston and William Smith are also known to have been associated with the inception of this undertaking. Mr. Thomas Smith was by birth an Englishman, who from his distinguished services in establishing Presbyterianism in the American colonies was held in high esteem in the Church of Scotland. Mr. William Smith, who was from Newport-Pagnell in England, became a Judge and a member of the King's Council. Mr. Patrick McKnight, a native of the North of Ireland, was a merchant and owner of some property. But in establishing the Presbyterian Church in the City of New York none exercised more dynamic influence than Dr. John Nicoll, a graduate of Edinburgh University, and a physician of recognized eminence. Throughout his long life he gave impetus and momentum to this enterprise. A man of clear vision, and of strong, almost autocratic will, in other words, of Scotch canniness and obstinacy, with the gifts of a leader and with the enthusiasm of a martyr, he kept his hand on the helm and set the course across the troubled seas upon which this uncertain venture was embarked. In spite of the attacks which he continually provoked, and of criticism, which perhaps his rugged and unyielding self assertion may sometimes have merited, the sincerity, the unselfishness, the triumphant persistency of the man came to be so conspicuously apparent, that those associated with him have embalmed his memory in formal and emphatic eulogy. So clear brained and resolute a leader inevitably becomes a target for critics and gossip. Nicoll held his way unswervingly through a gauntlet of opposition until

he extorted admiration from those who had been at swords' points with him. His companions upon the Board of Trustees with whom he had frequent and serious differences of opinion caused the following memorial to be entered upon their Minutes: "Be it remembered that J. Nicoll, Doctor of Physick did for about the space of 20 years take almost sole care of the temporal affairs of this congregation upon himself, and did leave the Church free of debt, at his own very great expense; for which services to the Church, his name ought to be transmitted to posterity at the beginning of this book with the highest marks of Honor and Regard." At his funeral service, his Pastor declared "These walls will be the lasting monument of his zeal for the house and public worship of God, in the erecting of which he spent a considerable part of his estate, and undertook a hazardous voyage to Europe for the establishment and security of this infant society. Upon these and other accounts too numerous to mention while a Presbyterian Church exists in the City of New York the name of Nicoll will ever be remembered with honor as one of its principal founders and its greatest benefactor."

The first move of the organizers of the Church was to hire a private house for a place of meeting. Their application is recorded in the Minutes of the Common Council. It is dated 7 August, 1717, and reads, "the house known as Venoo's house situate in the Eastern part of the City is recorded as Publick Meeting House for the Congregation of Dissenting Protestants called Presbiterians, for the Publick Worship of Almighty God." It was their intention to invite such Ministers as they could prevail upon to visit the City to preach for them in turn "giving them encouragement according to their ability." This method speedily proved impracticable. Nearby Presbyterian Ministers were not plentiful. Some attempted to come a hundred miles or more, but were defeated by the primitive methods of travel. The people could secure no regularity of service. They missed what they most needed, pastoral care. Although "very, very small," they therefore determined to secure a Pastor and in the summer of 1717 they issued a call to the Rev. James Anderson of the Presbytery of Newcastle, Delaware,

who during a visit to New York had given them much sympathy and encouragement, and had become thoroughly familiar with the situation. He accepted their invitation and began his pastorate early in the following December.

Almost immediately after his installation Mr. Anderson addressed a letter to Dr. Stirling, "principal of the Colledge of Glasgow." With a keen and vivid touch it illuminates the situation as it appeared to one of the chief actors in it. The unique importance of this paper as well as its picturesque style warrants ample quotation

"This place, the City of New York, where I now am, is a place of considerable moment & very poplous consisting as I'm informed of about 3000 families or housekeepers. Its a place of as great trade & businesse, if not more now, as any in North America. In it are two minrs, of ye established church of England, two Dutch minrs, one French minr, a Lutheran minister, an Anabaptist & also a Qwaker meeting. The place did att first intirly belong to the Dutch; After the English had it endeavours were used by ye chief of ye people who then understood English toward the Settlement of an English dissenting minister in it, & accordingly one was called from New England, who after he had preached sometime here, having a prospect & promise of more money then what he had among the dissenters, went to old England, took orders from ye B. of London & came back here as minister of the established church of E: Here he yet is, has done, & still is doing what he can to ruin the dissenting interest in the place & verifying ye old saying Omnis apostata est sectae sua osor: Afterwards endeavours were used again & again by the famous Mr. Francis Mc Kemine, Mr. Hampton, Mr. Mc Nish & others toward the Settlement of a Scots church in this city, but by ye arbitrary management & influence of a wicked high flying governour, who predeeded his excellency Brigadeer Hunter, our present governor (may ye Lord blesse & long preserve him) that businesse has been hitherto impeded & could never be brought in a likely way to bear.

"The last summer, I being providentially here, & obliged to stay here about businesse the matter of a month, att the desire

of a few especially Scots people, preached each Sabbath. Tho' there were a pretty many hearers, yet there were but few yt were able & willing to do anything toward the setting forward such work, a few there were who were willing to do their uttermost, but so few that I had then but small grounds to suppose that any thing effectually could be done. Some time before our last Synod, a call from this small handful with some few others yt had joyn'd them, came to the presbytry of Newcastle desiring a transporation of me from Newcastle to New York, which the Presbytry referred to ye Synod then in a little time to sit. The Synod, having a prospect of getting Newcastle supplied by a young man one Mr. Crosse, lately come from the North of Ireland, transported me hither. The people here who are favorors of our church & perswasion, as I've told yow, are yet but few & none of the richest, yet for all, I am not without hopes yt with Gods blessing they shall in a little time encrease. Some are already come to live in the city & more are expected whose langwage would not allow them to joyn with ye Dutch or French Churches, and whose consciences would not allow them to joyn in the service of the English Church. The cheif thing in all appearance, now wanting, with Gods blessing & concurrence to render us a growing flourishing congregation, is a good large convenient house or church to congregate in; Some proposals are now sett on foot toward the building of one, but building being here very coastly & convenient ground to build such a house upon being yet more coastly, & the handful of people yt are having their hands full to doe toward the necessary Support of their minister we shall not be able to goe through with the building of such a house as the place requires without the assistance of our friends: The crying necessity of having the Gospell & Gospell ordinances dispensed purly in our langwage here, This seeming to he the time for carrying on such a work, while things are So moderate att home, & while we have such a wise moderate governour here, Together with the hopes of the growing of our interest & the hopes of some assistance from our friends & brethren att home, att least in building,

were cheif considerations moving the Synod to transport me hither & begetting a willingness in me to comply with the Synod's act.

"I believe by this time yow smell my drift. I don't know how to begin to beg any more att your door least I should be reckoned (to use our own Scots word) missleard. But if any of your Substantiall Merchts or some other Synod could be prevailed upon to contribute toward the building of a Scots church here Oh! how acceptible would it be to religion & our interest in the place. Severall of our Scots merchants trade hither & I doubt not more will when before now they have come, they understanding neither Dutch nor French were oblidged either to stay att home or goe to ye church of E; or worse which has been ye occasion of some mischiefs Wickednesse & inconveniences, which I hope in a great measure if this work of God succeed here, shall hereafter be prevented, I am afrayid I have wearied yow."

The records of the Church reveal the steps which were taken by the new-born society to become housed in a home of its own, the desire for which is so feelingly treated in this epistle.

In 1718 Dr. Nicoll, Patrick McKnight, Gilbert Livingston and Thomas Smith purchased a lot for a Church building near the corner of Wall Street and Nassau Street adjoining the newly erected Municipal Building (which occupied the site where now stands the Sub Treasury Building). To raise the necessary funds for the purchase of the land and the erection of the building, in addition to private subscription, the Legislature of Connecticut was appealed to, and also the General Assembly of the Church of Scotland. Both these bodies responded with such substantial assistance, that the building of the Church was carried steadily forward. Until they should be possessed of an edifice of their own, the infant congregation obtained permission to hold their services in the new City Hall "provided they do not interfere with, or obstruct, the Public Courts of Justice to be held from time to time in said City Hall." "This municipal building," writes Nicoll, "was costly and magnificent." It was then regarded as one

of the prominent architectural ornaments of the City. The site had been donated to the municipality by Colonel Abraham de Peyster. The corner stone had been laid by Mayor Provost. The cost of the structure was $1500. It was a two story brick building, the jail being upon the lower floor. The upper story contained accommodations for the Assembly, the City Council, and the Supreme Court. The building contained a library for the use not only of the City of New York, but under specified restrictions, of residents in New Jersey and Connecticut. The inefficiency of its early management, led to the organization of the Society Library. With this group of occupants the new-born Presbyterian Church shared the shelter of the City Hall for nearly three years.

In 1719 the Church edifice was completed and dedicated. The satisfaction of the young organization found expression in a letter to the Governor and Legislature of Connecticut. "We now with rejoicing crave leave to acquaint the Assembly that by the assistance we experienced from Connecticut we were not only encouraged to go on with our begun building, which otherwise was like to drop and go to ruin, but were also able to get it under roof, so that now with joy we enjoy the ordinances dispensed to us therein. We heartily thank you for your opportune, free and voluntary liberal aid to a small despised handful, which we hope designs nothing else but the honor of the glorious Lord, and the eternal good of their souls, and of their children." But in this very expression of their exultation it crops out that a seed of menace has rooted itself in their society. The sum raised in Connecticut, they go on to say, was less than expected, "the charity of some having been cooled by false and malicious reports dispersed among the colonies." This root of bitterness, as always, grew with a tenacious and exuberant vitality. We find it hinted at in a letter of Cotton Mather written at this time to Dr. Nicoll "for communication" in which he says: "We are very sensibly touched with grief at the information you give us of the strange difficulties under which ye evangelical affairs are laboring. Since it is from you only we have been informed of them this gives us a little hope that they may

not grow to the extremity you may be afraid of. We never yet have had any disadvantageous representations of the worthy Mr. Anderson made to us, nor shall we receive anything to his disadvantage, without first giving him and you an opportunity of vindication."

The next step was to become incorporated in order that title might be taken to the land and the building. The earliest application for a charter was preferred to the Kings Council, 4th of March, 1720, by Mr. Anderson and five others. They style themselves "Scots from North Britain" and represent the distressing inconvenience of vesting their property in the name of individual owners, which they are compelled to do until chartered by law. The vestry of Trinity Church was represented by Counsel in opposition, and the request was finally dismissed. After a change of Governorship had occurred, the application was renewed September 19th, and in opposition are found certain of the Trustees of the Church itself. The English members of the Board, Livingston and Smith, arrayed themselves against the Scotch Irish contingent headed by Nicoll and McKnight. The animus of this opposition was the apprehension that the rigid Scotch element would gain control of the possessions and the organization of the Church, and it was believed that the situation of the more liberal minded English element would be freer and better without a charter granted to those who then aspired, as it was claimed, to secure control of the Church. This cause of alarm was unquestionably emphasized, perhaps created, by the attitude of Mr. Anderson. Although a man of talents and spirituality, and an able and popular preacher, he did not seem to have mastered accurately the problems of the situation, nor to have brought sufficient tact to their solution. It is clearly evident that a number of his people and officers were unaccustomed to the rigid theories of the Scottish Kirk and resented certain of its principles which he undertook to enforce. His opponents accused him of "affecting a strictness which the Presbyterians of England had not been used to and interfering in the temporalities of the congregation, and the disposition of the Public Money (with which ministers ought to have no

concern)." This feeling became so intensified by pulpit utterances of Mr. Anderson, that the same gentlemen who challenged the granting of the charter, entered a complaint before the Presbytery of Long Island with reference to the regularity of his settlement as Pastor. After a patient hearing it was decided that the proceedings of his induction into the pastorate were entirely regular. Complaint was then lodged against two of his sermons. These were read. Presbytery approved them, "as orthodox and godly, but in some portions not so mild and soft as might be wished." The differences became so pronounced, and led to such unseemly personal collision and bred such unholy heat, that a schism occurred. The Scotch faction stood with the Pastor. The English contingent withdrew from the organization. The seceding company began promptly casting about for a place of worship. From the Minutes of the City Council it is learned that Mr. Thomas Grant, conspicuous in his opposition to Mr. Anderson, obtained the authority in 1721 to use the house of John Barbour near the Fort, as a place of assembly. Late in the same year record is made of a new house lately erected and built in the East side on Smith Street, (now William Street) "for a meeting house for the congregation of dissenting Protestants called English Presbiterians for the Publick Worship of God." In the living room of this building there ministered to the little circle of worshippers, a lad of nineteen, tall, slender, pale of face, but of marked refinement, and carrying in his bearing tokens of the promise which the after years fulfilled. His name was Jonathan Edwards. A recent graduate from Yale University, as he crossed the threshold of professional life, he first exercised the gospel ministry as a leader of the liberal wing of New York Presbyterianism. "I had," he writes in his diary, "abundance of sweet religious conversation with the family of Madam Smith." "Very frequently," another entry runs, "I used to retire to a solitary spot upon the banks of the Hudson at some distance from the city for contemplation upon divine things and secret converse with God, and had many sweet hours there." This remote spot was a stretch of pebbly shore which stretched along the

water's edge from the present Cortlandt Street to Barclay Street. The ministry of Mr. Edwards lasted but eighteen months. At its close owing largely to his personal influence, the separation terminated, those who had withdrawn, returning again to the parent church. But the difficulties which had been engendered could not be entirely eliminated. Debate followed debate. Criticisms were launched bitterly at every step in the church work. Appeals were continually taken to the Presbytery and to the Synod until in September, 1726, Mr. Anderson being called to Donegal in Pennsylvania removed to that place where he prosecuted a notably successful ministry. He died in 1740. The Presbytery entered upon their records a Minute expressive of their high esteem for "his circumspection and diligence and faithfulness as a Christian Minister."

The enforced removal of Mr. Anderson left the Church facing a dismal outlook. The first decade of its existence had been a story of disaster. In spite of its brave struggle, it was pastorless, amid circumstances that certainly did not encourage any minister to assume the obligations of its pastorate. The Church had failed to obtain incorporation, and it was clearly apparent that all hope of corporate existence must be postponed to a remote future. Even if clothed with power to hold property, its material possessions were little worth the holding. Its Meeting House was lamentably out of repair, the roof leaky, admitting snow and rain; six of the eight windows unglazed; the fences about the ground clamoring to be rebuilt. The woe-begone appearance which the Church presented to the community was painfully significant of internal conditions. The congregation was reduced to a very handful. It was rent by serious differences. It was handicapped by a reputation for lack of harmony. A church fight was no more of an aid to church success two hundred years ago than it is to-day. The community at large was not powerfully drawn to the support of an organization whose most conspicuous achievement was dissension. The menace of impending dissolution seems to have compelled a truce between the discordant groups in the church member-

ship. Divisive questions were laid upon the table. All parties joined hands and girt loins for fresh start. With inspiring unanimity a call for a Pastor was issued. It is a significant fact that in this exigency the Church directed its appeal to the opposite quarter of the theological compass from that to which they had looked for Mr. Anderson. Having experimented somewhat unhappily with a clergyman of Scottish extraction, they now invited as their leader a minister from New England. A statement of their condition and an appeal for assistance was addressed to the clergy of Boston. In response to this solicitation a young licentiate named Ebenezer Pemberton was sent in the spring of 1727 as a candidate for this arduous but honorable post. At the time of this visit Mr. Pemberton was about twenty-three years of age. He came of a godly ancestry. He was a child of the manse. His father had filled one of the pulpits of Boston with notable ability. He had inherited a love of letters, and was graduated from Harvard College in 1721. His aptitude for future warfare as a good soldier of Christ had been indicated by a three years service as Chaplain at Castle William in Boston Harbor. The impression which he made upon the congregation in New York was most favorable and he was promptly given a formal and urgent call to take pastoral charge of the Presbyterian enterprise. In the quaint language of the Church records this call was issued by "the scattered remnants of the first undertakers with some few others." The opening of the pastorate is thus depicted: "For some years after his coming the congregation numbered about 70 or 80 persons old and young. The salary was perpetually in arrears. The buildings remained unfinished. The minister was greatly discouraged. At length six of the eight windows which had continued covered with boards these many years were glazed. The showers of Heaven began to open upon the congregation."

Mr. Pemberton returned to New England to receive ordination. This service was held in Boston, his native city, August 9, 1727. The sermon on this occasion was from the text "And behold a man of the company cried out saying, Master I beseech Thee look upon my son for he is mine only child." The

reading of this text after these many years, recalls the emotions of that long past hour, when with deeply stirred hearts that company of great souled and devoted people gathered to send forth, with mingled anxieties and expectations, upon an adventure of extreme peril, and high consequence, this gifted youth known to them from his boyhood and honored and beloved of all for his parent's sake, as well as his own. The venerable minister elected to counsel him, dwelt upon the young man's parting from his beloved mother, his removing from the city to which he had given the first fruits of his labor, his being called to the head city of a province and the goodness of God in having schooled him for this service and inclined him for this distant and important work. He reminded him of the hand of God in the affection of the flock about him, and presented as a motive of faithfulness the piety of his parents and grandparents. He enjoined him to prepare 'beaten oil and sweet incense for the sanctuary,' and earnestly to contend against the common errors of the day, maintain the doctrine of worship and discipline established from the beginning, assert expressly the Trinity, the true Godhead of Jesus, and justification by faith, insist on the observance of the Lord's Day and urge the duty of family worship and family government. These were his concluding words. "The God of New England, before whom our fathers walked, go with you and give you the blessing of Abraham and to thy seed." With such admonitions and benedictions, the youthful preacher addressed himself to a task, from which brave men might have turned away.

The ministry thus inaugurated was marked from its outset by the most encouraging success. The new pastor unified the people and not only won their warmest hearted affection, but also the respect and admiration of the general public. The historian Smith being witness "he was a man of polite breeding, pure morals, and warm devotion; under whose incessant labors the congregation greatly increased. He was a respectable, diligent and useful pastor and preacher." He won for himself a conspicuous and honorable place among the ministers of the city. Those who enjoyed his preaching and through a

long term of years were shoulder to shoulder with him in the work of the Church, speak with a warmer accent. Their feeling glows through the faded ink of the record book which states "under his ministry, by the Divine Blessing, this Church and congregation has happily retrieved its honor and reputation, and is increased to at least ten times the number of those who statedly attended divine worship. . . . After long experience of him, now near twenty years, in a profound peace the Church has greatly flourished." Such gracious issues were not the work of a day, nor the result of accident, nor the fruit of child's play. Vigilance, prudence, and prayers without ceasing, were the steps along the road over which the church advanced from the cloud into the sunlight. One of the earliest acts of this ministry was the giving of stability to the Church property by vesting the title in the officials of the Church of Scotland. It had become apparent that all endeavors to receive charter rights from the City government must prove futile and in order to secure such guarantees as would dissipate the sense of insecurity, which hung about the enterprise like a malaria, the individuals, who held in their own names the Church building and grounds in Wall Street, on March 16th, 1730, conveyed the fee simple "to the Moderator of the General Assembly of the Church of Scotland and the Commission thereof, the principal of the College of Edinburgh and the Professor of Divinity therein, the Procurator and agent of the Church of Scotland for the time being, and their successors in office, as a Committee of the General Assembly." On August 15, 1732, the Church of Scotland by an instrument under seal of the General Assembly signed by Mr. Neil Campbell, Principal of the University of Glasgow and Moderator of the General Assembly and the Commission thereof, Mr. James Nesbit, one of the ministers of Edinburgh, and Moderator of the Presbytery of Edinburgh, Mr. William Hamilton, principal of the University of Edinburgh, Mr. James Smith, advocate prosecutor for the Church of Scotland, did, pursuant to an act of the General Assembly, May, 1731, declare "That notwithstanding the aforesaid right made to them and their successors

in office, they were desirous that the aforesaid building and edifice and appurtenances thereof, be preserved for the pious and religious uses for which the same were designed, and that it should be free and lawful to the Presbyterians then residing or that should at any time thereafter be resident in or near the aforesaid city of New York in America, or others joining with them to convene in the aforesaid Church for the worship of God in all the parts therefor and for the dispensation of all gospel ordinances, and generally to use and occupy the said Church and its appurtenances fully and freely in all times coming, they maintaining and supporting the edifice and appurtenances at their own charge."

The Church having been clothed with corporate rights as far as these were attainable, its legal status having been given satisfactory definition in the eyes of the community and its confidence in its own future having been advertised, arrangements were devised for its proper financing. The termination of Mr. Anderson's ministry had plunged the Church not only into disruption but, to quote the language of the contemporary Trustees, left it burdened with "extreme poverty." To resuscitate the decrepit money supply and to create a regular and dependable source of annual revenue engaged the attention of the Board of Control. It was, reads the records, "Unanimously agreed that the natural fund for the support of the ministry and salary of the clerk and sexton of the said Church is to rent the Pews and seats, the money arising from the opening of the ground for Burials, and the produce of the Pawl and the Black Cloth, which ought to be so rated as to answer those charges, if it conveniently can be done." It is not without interest to note the schedule of rating for the "Burials," which was evidently depended upon as the major source of income. The tariff upon tombs depended upon their location, and the amount to be paid, for adults, was reduced for children under fourteen. For grown persons buried within the Church, the cost was £5, for a child £1.3. For the honor of a grave in front of the Church, more must be paid than for interment at the ends; while an obscure and hidden resting place "after life's fitful fever" might be obtained in the

hired part at the back, for the very moderate sum of "three shillings." If the Pawl was required, the price was one shilling. If in addition, the dignified drapery of the Black Cloth was sought, six shillings must be paid. In this connection the Sexton was officially admonished that "he must not open the ground for Burial, but after some creditable personage engaging to pay the rates, on neglect of which, such charges were to be made to himself." Of this he was to be notified immediately. New England and Scotland might differ in theology, but they preached the same gospel of thrift. The graveyard was regarded as the best possible real estate investment, for the Minutes of the Trustees continue that any "surplus was to remain as a Church stock, for the purchase of ground for burial of the dead." Apparently a member of the Church could scarcely find a more effective way of serving it, than by dying for it. It is interesting to observe that the burying ground being arranged for, the next most desirable use to which the Church funds could be devoted, was the "building of a Steeple and the purchasing of a Bell."

While the financial relations of the Church were thus being satisfactorily established Pemberton was giving himself to the development of the spiritual possibilities of his charge with a whole-hearted zeal that, says the Minute Book, "came to bear exceeding heavy upon the minister." He preached twice every Sabbath Day. The elaborate sermons of the morning were supplemented by a scriptural exposition every Sunday evening. The ordinary round of catechetical and pastoral visitation creating a demand for increased religious instruction, it was supplemented by introducing weekly and occasional lectures. The mid-week lecture, being an innovation, occasioned the ever ready critic to circulate a sneer "concerning some who pretend to water what God has planted, by setting up lectures."

The anxious readiness of Mr. Pemberton to undertake whatever might strengthen the Church influence and the singular ingenuity of faultfinders in discovering grounds for attack, is made apparent by a curious entry in the old records: "Whereas it has been a practice in the Churches and congregations East and West to have funerals attended with more religious form

that hath been usual among us, and the French and Dutch Churches in the city, and the want of it hath given unpleasantness to several well disposed persons, and Mr. Pemberton having offered to attend that service gratis (if desired) by a funeral prayer, either in the Church, (if the relatives of the deceased will be at all expense of candles,) or at the grave, if candles are not provided, it is unanimously approved and consented to, that that practice be introduced into this congregation, in cases where it shall be desired, and lest any innovations may give offense, that Mr. Pemberton take further consent of the whole people, if he think proper." The majority endorsing cordially this scheme, it became the customary ceremonial. Where the immense banking houses now cluster so thickly upon Wall Street, Mr. Pemberton, long ago in those homespun days, stood in the plain unfinished candle lighted meeting house, or with a circle of mourning friends whose means were unequal to providing "candles," at the brink of the open grave in the church yard, as the evening shadows deepened, and offered prayer for the healing of the broken heart, and for the fortifying of the troubled faith. A minority of the people resented this custom, and never entirely forgave the Pastor for its practice.

The most marked access of spiritual prosperity and the establishment of the Church upon enduring foundations was the result of the visit of that Chrysostom of the Nineteenth Century, George Whitfield. This man of God, gifted with phenomenal power, "uniting the intellect of a cherub with the heart of a seraph and the eloquence of an apostle," visited New York in the year 1739. The preaching places of the City were barred against his occupancy. Mr. Pemberton was the only clergyman of the City who opened to him the doors of his Church. His ministrations unsealed a well spring of blessing. The entrance of the Church upon the path of its long and distinguished metropolitan ministry dates from his advent. Throngs flocked to hear his message. Few who came within the sound of his voice remained unmoved in heart. The First Presbyterian Church became recognized throughout the town as a centre of holy influence, and a seat of religious power.

In a warm hearted letter from Mr. Pemberton to Whitfield, the effects of the evangelist's visit are graphically described. Under date of November 28, 1739, he writes: "I found the next day that you had left the town under a deep and universal concern, many were greatly affected, and I hope abiding impressions were left upon some. Some that were before loose and profligate look back with shame upon their past lives and conversations and seem resolved upon a thorough reformation. I mention these things to strengthen you in the blessed cause you are engaged in and support you under your abundant labors. When I heard so many were concerned for their welfare, I appointed a lecture upon Wednesday evening, tho it was not a usual season, and though the notice was short. We had a numerous and attentive audience. In short I cannot but hope your coming among us has been the means of awakening some among us to a serious sense of practical religion and may be the beginning of a good work in this secure and sinful place. Let your prayers be joined with mine for this desirable blessing. I desire your prayers for me in particular that I may be faithful in my Master's work, that I may be an instrument in the hands of the Lord for the putting down of the stronghold of sin and Satan and building the Redeemers Kingdom in this place. Your affectionate brother, E. Pemberton."

Dr. Nicoll, whose unremitting and long continued labors were nearing their close, records with grateful pen the Pentecostal events which moved him to sing "Nunc dimittis." Under the date of October, 1740, he writes to the Agent of the Church of Scotland:

"A large increase of gifts was bestowed upon the Minister. The divine presence manifestly appeared among our people so that upon our doors might be written "Jehovah Jireh, the Lord is there." The edifice became quite full, which some of us for a long time scarce hoped to see. The effects were visible in the town, particularly in our congregation, and in my own family. Little children followed Mr. Pemberton to his lodgings weeping and anxiously concerned about the salvation of their souls. The Good Lord hath stirred up Gilbert and

Mr. Tennant but Satan is using his utmost effort to drive some of them to extremes."

An emphatic indication of the expanding influence of the Church and the prominence and capacity of its Pastor is attested by the part Mr. Pemberton was called upon to play in the establishment of Princeton College. He became affiliated with a constellation of the brightest minds in the Synod, who were anxiously desirous of erecting an institution of learning for the training of ministers. In their deliberations and endeavors he seems to have taken no small part. An advertisement in the Weekly Post Boy, February 10th, 1846, announces the practical outcome of their plans.

"Whereas a Charter, with full and ample privileges, has been granted by his Majesty under seal to the Province of New Jersey, bearing date of 22 October 1746 for erecting a College in said province, to J. Dickinson, John Pierson, Ebenezer Pemberton, and Adam Birn, Ministers of the gospel, and some other gentlemen as Trustees of the said College, by such Charter equal liberties and privileges are secured to every denomination of Christians, any different religious sentiments notwithstanding."

In his history of Princeton College, Dr. John Maclean, its venerated President, ascribes the successful launching of the enterprise very largely to Dr. Pemberton and his friend and adviser, William Smith. Governor Belcher, the Chief Magistrate of New Jersey, under whose patronage the charter of the College was obtained, writes to Mr. Pemberton "as to a new charter, if you and the rest of the gentlemen will digest their matter, and let me have a rough of it, you will be sure of my protection." It was Mr. Smith, an officer of the First Church, who 'roughed out' the main provisions of the charter under which the College was organized, and designed its official seal. Both he and his Pastor became Trustees of Old Nassau, Mr. Pemberton holding office until his removal to New York, Mr. Smith remaining in office until his death. From that day until the death of Dr. Paxton, the First Church has never lacked at least one representative in the administrative Board of the Col-

lege. The first recipient of the degree of "D.D." conferred by the new institution was Mr. Pemberton.

In 1729, two years after Mr. Pemberton's coming to New York, the Dutch congregation had become so prosperous that a new and imposing church had been erected at no great distance from the place of Presbyterian worship. It was located upon Nassau Street below Cedar and Liberty Streets. It was of great size, capable of containing twelve hundred people. It possessed no small architectural pretension. The view from its lofty steeple was famed throughout the city for beauty and extent. Some seven years later the Presbyterian folk had witnessed the rebuilding and enlargement of Trinity Church, its next-door neighbor on the West. "It was attractively located on the banks of the Hudson (to quote the history of William Smith). On either side lay its cemetery, enclosed with a paled and painted fence. Before it stretched a long walk to the riverside. The building was of extensive and stately proportions and crowned with a lofty spire. The doorway facing riverwards, was inscribed with a Latin memorial of the royal favor under which the Church was founded. The interior was the most elaborate in the city. The chancel was graced with a beautiful altar piece. The pillars were crested with winged angels gilded. The walls were decorated with heraldic insignias of its noble adherents. Two 'glass branches' depended from the ceiling. The 'allies' were paved with smoothed stone." The contrast between these tokens of abundant success and the leaky roof and weather beaten walls, the unseemly fences and boarded windows, and "candles if provided" must have irked the members of the Presbyterian congregation, and have hindered its impact upon the community.

At length came the turn of the tide. The wise lines along which the Church work was prosecuted under Mr. Pemberton's ministry, his personal devotion and force of character, the widespread and enduring results of Mr. Whitfield's work, bore its appropriate fruit. The size of the church edifice became inadequate to the demands of the enlarging congregation. Galleries were added and quickly filled. The services of an Assistant Minister were required.

In 1748 circumstances forced the people to study the exciting proposition of the enlargement of the Church. With the assistance of outside aid, the necessary funds were obtained, and the rebuilding of the Church prosecuted to a happy and longed for issue. The edifice was larger by one-third than that which it replaced. It was built of hewn stone. Its shape was oblong, being eighty feet in length by sixty feet in breadth. A graceful steeple towered aloft at the southwestern end one hundred and forty-four feet in height. A Memorial Stone of black slate was procured from Boston and imbedded in the Church wall between the two long windows fronting the street. The inscription composed by Mr. William Smith was in Latin and was most artistically engraved in script upon the stone in gilt letters. Translated into English it reads: "By the favor of God this building consecrated for the perpetual celebration of the divine worship, first erected in 1719 and afterward repaired throughout and rebuilded larger and more beautiful in 1748, the Presbyterians of New York founding it for their own use and the use of their children, in this Votive Tablet dedicate it to the God who gave it. May it be yet more illustriously adorned by religious concord, by love, and by purity of faith and manners, and by the blessing of Christ may it endure throughout many generations."

A memorandum upon the Trustee Book records the fact that "10 September 1749, the bell was rung from a Presbyterian steeple for the first time in the city of New York." It is not easy for us to appreciate the thrill which these bell notes wakened. Every description of a church in Smith's History of the early City, Dutch, French or Episcopalian, notes that their buildings have "a steeple and a bell." When the church roof was open to the weather and the building of disreputable appearance, and the necessity for ground in which to bury their dead with decency and safety was crying aloud, the Presbyterian heart burned with an irrepressible determination to compass the possession of a "Bell." The reason is explicitly stated, "Not only to call the congregation together," say they, "but also for want of the more honorable support of the divine worship, and to take away our Reproach, it being a vulgar

error among us that we are incapable of the privilege." When at length a peal from a Presbyterian steeple rang out over the city, it sounded to them as the voice of an angel from heaven. That bell note announced the removal of their "Reproach." It heralded their entry into the goodly fellowship of the Churches of the City. It rang out weary days of darkness, dissension and defeat.

Under Dr. Pemberton's able leadership the attendance of the Church was so greatly increased and the scope of its work enlarged, that its care exceeded the powers of a single minister. The Rev. Alexander Cumming, a young man who as Stated Supply of a church in New Brunswick, N. J., had given promise of brilliant success, was called to be an Assistant Pastor. In October, 1750, he entered upon his duties. Of Scottish ancestry and possessing an energetic personality and a disciplined mentality, he proved himself a worthy associate of the accomplished and successful Pemberton, sympathizing with him in his liberal views of church order, and manifesting commendable elasticity of thought in adapting himself to whatever changes of plan and effort the problems of the church life demanded. A clear thinker, a forcible preacher, a companionable man, he won the admiration and affection of the people of the Church, and secured for himself an enviable standing in the community.

The marked ability and spirituality of this dual pastorate seemed a guarantee of the Church's prosperous advance. But the classic root of ecclesiastical dissension suddenly yielded its baleful fruit. There is no such inevitable destroyer of church harmony as church music. Upon the question of its hymnology, the congregation disintegrated into cliques. "Rouse's Version," "Watt's Imitation," "Tate and Brady's Translation" became the jarring watchwords of different groups of the people, and soon rang out as clamorously and scarcely less bitterly than the slogans of political parties. Each group firmly believed itself to be "contending earnestly for the faith once for all delivered to the saints." Presbytery in vain strove to calm the storm. The episcopal power of the Synod was invoked. After protracted discussion, permission was given to use in the

worship of the Church the version of Watt's, as well as that of Rouse. The rigid advocates of the traditional psalmody, in the intensity of their feeling, began to formulate complaints against their Pastors, and feathered their shafts by adducing various charges of ministerial delinquency, in addition to that of an heretical indifference to the exclusive use of the Scottish Psalm Book. Charges were tabled under the following bill of particulars:

"(1)—For giving exhortations at funerals when requested by friends of deceased persons to do so. (2)—For not paying formal ministerial visits according to the usage of the Church of Scotland. (3)—For making the introductory prayer in public worship, reading the Scriptures and giving out the first Psalm from the Clerk's desk, instead of the pulpit. (4)—For secretly favoring the introduction of the new system of psalmody." Mr. Cumming was also charged with the sin of "insisting upon family prayer as a necessary prerequisite in everyone to whose child he administered baptism." This indictment was tabled and tried before the Presbytery and Synod, and the ministers completely exonerated. Dr. Pemberton, sickened by the lack of spirituality among the people, which threatened to overthrow all that he had accomplished, and Mr. Cumming, burdened with declining health, together withdrew from the pastorate. This action seems in some measure to have opened the eyes of the people. Left pastorless as the result of the unhappy dissensions, the sobered and saddened congregation appointed a day of humiliation, fasting and prayer, which was observed with great solemnity, upon the 31st of December, 1758. The sad situation which had been created, received significant emphasis in the inability of the Church to induce anyone to accept the pastoral care of so unruly a flock. In 1753 Dr. Joseph Bellamy of Connecticut was called. Extraordinary pressure was brought to bear upon him in the effort to induce him to come to "poor New York," but the invitation again and again repeated was steadfastly declined. In 1754 Mr. John Rogers of Delaware was urgently besought to occupy the pulpit. A refusal of the summons was returned by the messenger who brought it. In 1755 the Rev. David

McGregore of New Hampshire was appealed to, but saw no encouragement to adventure himself among a people at such loggerheads among themselves. A few months later a call was extended to the Rev. David Bostwick of Jamaica, L. I. The Presbytery hesitated to place the call in his hands, and referred the subject to the Synod. The Synod found the question attended with so many difficulties, that it was placed in the hands of a Commission. After protracted debate, it was determined to issue the call to Mr. Bostwick. Upon his signifying his inability to reach a decision, the Synodical Commission advised him that in their judgment his path of duty led to New York. In the late spring of 1756 he was inducted into the pastorate. The result justified expectation. Gifted, trained, consecrated, he exercised from the start a commanding influence. A popular preacher, a wise counsellor and an effective administrator regained the Church's prestige, and won for it and for himself a high standing in the community. Early in his ministry the little troop of those who were out of tune on account of the Psalmody withdrew, and, securing the services of Dr. John Mason, organized the Scotch Church. This division of forces proved a real reinforcement of the Presbyterian order. By this move, the clash of cliques, whose collisions had shaken as with an earthquake the foundations of the Church, came to an end. The stability and harmony of the parent Church was assured, while a second company of adherents to the Presbyterian faith and order moved out upon a new line of development.

The pulpit ability of Mr. Bostwick is witnessed to by many who listened to his preaching. President Davies of Nassau Hall asserted "He has, I think, the best style extempore of any man I ever heard." William Smith, the historian of Old New York, a member of his congregation, writes in glowing terms: "Of mild and Catholic disposition, with prudence and zeal, he confines himself entirely to the proper business of his function. In the art of preaching he is one of the most distinguished clergymen in these parts. His discourses are methodical, sound, pathetic in sentiment, in point of diction singularly ornamented. He delivers himself without notes, and yet with

great ease and fluency of expression, and performs every part of divine worship with a striking solemnity." The native strength of his character which gave its dynamic influence to his gentle and tactful dealing with delicate questions, and those "unreasonable men" (whose forebears were such a vexation of spirit to St. Paul in the Thessalonian Church) shines out in his decision to remain at his post while a scourge of small-pox was raging in the city. "I had rather die in the way of duty," he said, "than save my life by running out of it."

The health of Mr. Bostwick becoming seriously impaired, the Rev. Joseph Treat of the Presbytery of New Brunswick was invited to become his colleague. In November, 1763, Mr. Bostwick died in the forty-fourth year of his age, in the quaint phrase of that time, "being remarkably supported."

The congregation which had now become large and influential, once more called the Rev. John Rodgers to undertake its pastoral care. This summons he was induced to accept, and removed from Newcastle, Delaware, to New York City, in the summer of 1765. On the fourth of September in that year he was inducted into the pastorate of the First Church. The John Rodgers burned at the stake in Smithfield market and immortalized in the New England Primer, was his ancestor. Born in Boston, of parents who had emigrated to America from Londonderry, he spent his youth and early manhood in Philadelphia, reaching New York by way of Newcastle, Delaware. The sturdiness of the Scotch-Irish, the intelligence of the New Englander, the breadth and humanity of the colony of William Penn, combined to endow his character with a blend of winsomeness, dignity and force. In his boyhood the hand of George Whitfield led him to the cross. The interweaving of Whitfield's life with the life of the First Church is of singular interest. To his vitalizing presence was due the lifting of the shadows which lowered so heavily during its earlier years and menaced so seriously its continuance. Through his instrumentality was given to it the most influential of its leaders, the man who made the deepest impress upon the religious life of the City in his time, and who will remain to all time an outstanding figure in the annals of Chris-

tianity in New York. At an out-door meeting, which Whitfield addressed from the steps of the Court House on Market Street, Philadelphia, a boy stood near him holding a lantern for his accommodation. As he listened he became absorbed, impressed, agitated, until, forgetful of his task, the lantern dropped from his hand and was dashed to pieces. That twelve year old lad was John Rodgers. The message of the preacher so dominated him that he there and then consecrated himself to the service of Christ, and to life's end, with a steady and unfailing hand, he held high the shining lamp of a glowing witness to Him who is the Saviour of the world.

After his successful novitiate in Newcastle, he came to his City Parish in the prime of his young manhood. From the moment of his entrance upon this responsible service, the Church began to tingle with the pulse of a new vigor. Congregations enlarged. Conversions multiplied. Spirituality developed. Character was schooled. Problems were solved. High ideals of life were created. Large visions of work awakened. Loyalty to historic faith, with generous hospitality toward the religious views of others, was the keynote of this ministry. Upon one occasion when requested by his church officers to preach against the errors of a particular sect, and to warn his people against them, Rodgers characteristically replied:

"Brethren you must excuse me. I cannot reconcile it with my sense either of policy or duty to oppose these people from the pulpit otherwise than by preaching the truth plainly and faithfully. I believe them to be in error, but let us outpreach them, outpray them and outlive them, and we need not fear."

Not only did the First Church under such leadership win an honored and influential place in the growing municipality, but upon the destiny of the country at large she began to exert a marked and beneficial effect. The Revolution was just at hand and in precipitating that movement for the liberty of America, and in giving it the impulse which brought it to a triumphant close, this Church played no small part. The same quenchless love of freedom which resented the encroachments of ecclesiastical domination, arrayed the Presby-

terians against the tyranny of the state and kindled the fires upon the altar of patriotism.

Upon the rolls of the First Church were the names of the leading spirits among New York patriots. Its Pastor was marked as "an early and decided friend of American Independence" and there was at least one Tory protest filed against the ardor of his prayers for the Independence of the Colonies, and the success of the American Revolution. In 1752 a Club was formed to resist the aggressions of the throne. Three men became conspicuous as its leaders and being affiliated with the Presbyterian Church have gone down to history as the "Presbyterian Triumvirate." A loyalist historian of the day finds in the fact of their Presbyterianism, the only possible explanation of their arraying themselves upon the side of what to him was "anarchy and confusion." Following the Stamp Act the Society known as the Sons of Liberty was organized and from the faith of its members became popularly known as "The Presbyterian Junto." Some two score delegates were appointed to attend the Provincial Congress. Of this number the name of Livingston is on our Communion silver; that of Broome upon the wall beside the pulpit; that of McDougal, upon the tablet near the door; that of Smith, upon the register of membership.

At the time of the Revolution the Church building upon Wall Street was used by the British soldiery as barracks and riding school. The British soldiery paid Presbyterianism the compliment of recognizing the devotion of the members of that persuasion to the cause of civil and religious liberty by defacing and wantonly destroying their church property, while the church holdings of other denominations were scarcely interfered with.

As a citizen the Pastor of the First Church exercised a controlling influence upon public affairs. Social distinction came to him as inevitably as iron to the magnet. In the counsels of the Presbyterian Church throughout the land he rose to a commanding position. Early chosen a Trustee of Princeton College, he became the bosom companion of John Witherspoon, its distinguished President, whose burning

words swung the scale when the Continental Congress debated issuing the Declaration of Independence. Before the war of the Revolution he was recognized throughout the Colonies as a mouthpiece of patriotism. During the struggle he was the intimate friend and confidential correspondent of General Washington. As Chaplain of Heath's Brigade he served in the line of the Continental Army. The station of his military charge was near the site of the old brewery building which has just been removed from the corner of Seventh Avenue and 11th Street. The detachment was quartered in a near-by grove, a locality marked by the present Grove Street. "There," said Rodgers, "I held my church for the entire summer," little foreseeing that his City charge would in the after time erect its present home in such close proximity that had it been standing there at that time its bell notes might have been heard among the tents. The vicissitudes of the Revolution drove him from place to place. Wherever he went he preached. Many towns heard his ringing message and cherish grateful memories of his unique personality. Following the record of a Session Meeting held December 11th, 1775, is appended the following note: "N. B. The Congregation was dispersed during the Summer following this date, by the late War, and was not collected again till the Autumn of 1783, when Dr. Rodgers and a considerable number of the Congregation returned after the Evacuation of the City by the British Troops which took place on the 25th day of November that year."

At the heels of the retreating British came the scattered Presbyterians, regathering. As the King's troops marched out of the town, Dr. Rodgers and his band of patriotic Church folks marched back to their posts.

Circumstances having delayed the return to New York of Rodger's colleague, the Rev. Dr. Treat, the long exiled congregation at its reassembling adopted the following rather pithy resolutions of reorganisation:

"Resolved, that this congregation can support but one minister.

"Resolved, that the Reverend Doctor Rodgers be that minister.

"Resolved, that a committee be appointed to apply to the moderator of the Presbytery, and request him to call a meeting of that body as soon as convenient, that we may apply in a regular manner for the liberation of this congregation from the Reverend Mr. Treat as one of our ministers."

John Rodgers was the Napoleon of New York Presbyterians. It was he who marshalled its forces, led its advance, won its triumph, and endowed it with a prestige which it has never lost. The degree of Doctor of Divinity came to him from the other side of the Atlantic. At the request of Benjamin Franklin, who was then in London, the Provost of the University of Edinburgh brought the matter to the attention of its Regents and the unusual and notable honor was conferred. Signal as was the distinction of being crowned with this dignity by a foreign university, it was almost as unique a fact that its bestowal should have been solicited by Benjamin Franklin, who was not in the habit of burning incense before theologians. That the American Socrates should have stood sponsor for the Pastor of the First Church, is quite as illuminating a testimonial to the broad and forceful humanity of Rodgers, as was the Edinburgh diploma to his distinction in scholarship. An incidental reference to him from the pen of Washington Irving is quite as revealing, in picturing him as his father's pastor, moving among his fellows with an innate majesty of bearing, clad in garments "invariably neat, elegant, and spotless" and recalling as unforgettable "his silver mounted cane and well polished shoes with silver buckles." Of his home life it is recorded "he lives in elegant style and entertains company as genteely as the first gentleman in the City." If credentials of his social eminence were required, they are found in the fact that his name appears upon "Mrs. Jay's Dinner and Supper List," which was the Roster of Respectability for the city of that day. During the half century in which he administered the spiritual affairs of this people, there was no more commanding figure, no more influential factor

in New York life, than the brave, genial, learned, patriotic, spiritual John Rodgers.

The Commonwealth recognized his genius for leadership. The first Convention for the formation of a Constitution summoned him to its Chaplaincy. The Committee of Seven into which the Convention merged, and the Legislature of the newly created State of New York which was ultimately created, invested him with similar honor.

The First General Assembly of the Presbyterian Church invited him to sit in the Moderator's Chair. In every subsequent movement toward the development of its ecclesiastical organization in the plans for its work, in the formation and definition of its standards, his influence was a prime factor.*

Church after Church was organized in the City under his superintendency. At one time, under the collegiate system, he presided over three as Pastor. When, heavy with years, the last public act of his life was the laying of the corner-stone of the Spring Street Church, the outgrowth of a mission Sunday School from the parent church in Wall Street. This was the sixth Church of the Presbyterian order, of which he had been the master builder.

During the long service of Dr. Rodgers, a colony from the Wall Street Church in 1768 hived at Beekman Street, and founded a Collegiate Church. It was the eldest child of the Old First Church. From the material of its building it was styled the Brick Church, which title it has cherished until this day. By its service to the community and its unswerving and effective stand for the things that are most excellent, it has made the "Brick" to stand as symbol for all that is costly, splendid and enduring in character building. A second colonization occurred in 1789 upon a site donated by Henry Rutgers, whose generosity has been perpetuated throughout the years in the title of the Rutgers Presbyterian Church, now established at 72nd Street and Broadway. With some

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*In this connection, it is with pardonable satisfaction I note that constantly associated with Dr. Rodger's (in apostolic succession to whom it is my happy lot to serve as a spiritual descendant) is found the name of my lineal ancestor, Rev. Dr. George Duffield.

modification of the collegiate system, the pastorate of this organization was administered by the Rev. Dr. Philip Milledoler, under whose ministry it gained the largest church membership in the United States. In 1807 a further colonization took place. Originally established upon Cedar Street, it migrated to Fifth Avenue at 19th Street, and has since been borne by the tide up Fifth Avenue to 55th Street. The Collegiate arrangement under which until to this time the Presbyterian Churches of the city had been organized and operated, created conditions which pastors and people alike found inconvenient and irksome. The formation of the Cedar Street Church became the occasion for the breaking up of this arrangement, which Dr. Miller describes as "so long established and so highly mischievous in the Presbyterian Church of New York."

Subsequent to the Revolution three colleagues served with Dr. Rodgers in the Pastorate. The Rev. James Wilson, a licentiate from Scotland, after searching probationary tests continued during a period of several months, was ordained and installed as collegiate pastor in 1785. The service he rendered was acceptable, but at the end of three years, the briefest ministry in the Church's history, failing health compelled his resignation. His successor was the Rev. John McKnight, a member of the Presbytery of Carlisle, who was installed 1789. For twenty years he discharged the duties of his office with conspicuous ability. In 1793 a third colleague was added to the pastoral staff, one whose equally forceful handling of his responsibilities as a metropolitan pastor and later as Professor in Princeton Theological Seminary, has written his name large in the chronicle of American Presbyterianism.

If Rodgers was the Napoleon, Samuel Miller was the Washington Irving of New York Presbyterianism. The peculiar charm which clothed that man of letters dwelt in marked degree with the First Church pastor. Young and magnetic, scholarly and spiritual, gentle and forceful, he was atmosphered with that distinction which is the hall-mark of high breeding. The eloquence of his speech and of his life

alike commanded admiration and won affection. In all the notable scenes of his time his figure appears. In shaping the course of affairs his voice was continually heard. In 1809 the Historical Society celebrates the Two Hundredth Anniversary of the discovery of the Island by Hendrick Hudson. At that Bi-Centennial the Old First Church was, through its Pastor, almost as prominent as it is at this one. On behalf of the municipality, Dr. Miller delivered the Anniversary Address in the Court Room of the City Hall, before a brilliant and representative audience, including the Governor of New York and the leaders of the commercial, intellectual, and social world. A movement to establish Free Schools throughout the city is launched and Dr. Miller's name is high among the list of the incorporators. The Bible Society is born, his Presbyterian hands helped to rock the cradle. Tammany Hall in those Days went to Church, and more than one sermon was delivered before them by Dr. Miller. It is to be feared that though he piped unto them, they did not dance. Had his words been heeded as sedulously as they were needed, Tammany Hall might have become an academy of political purity instead of—what it is now supposed to be. When the Theological Seminary was founded at Princeton, Dr. Miller was selected as one of the foster fathers who should mould the infancy of this most important institution. Reluctantly he relinquished the pulpit for the desk and became co-professor with Archibald Alexander. One-half of the first faculty of Princeton Seminary was furnished by the Old First Church.

The opening of the Erie Canal is one of the outstanding events in the City's history. In its day it seemed more momentous than the cutting of the Island of Panama in ours. The wedding of the lakes and the seas, "our Mediterraneans with our Atlantic" as De Witt Clinton phrased it, marked the beginning of modern New York. The resulting municipal development exceeded anticipation. Business increased by bounds. The roofs of the city rose into the air. Buildings went skyward, from four stories to fourteen. The streets of the City swept northward and remote frontiers became transferred into residential sections. As these new energies began

to play through the life of the community, Dr. William Wirt Phillips came into charge of the First Church. The tidal wave of life then surging through the City is marked by the removal of the Church from Wall Street to the location where it now stands. After the Revolution the Church had been repaired, at a large expense, in the year 1784. During the time of the rebuilding, the congregation worshipped in old St. George's and St. Paul's, which were offered to them by the courtesy of Trinity Parish. The sermon which Dr. Rodgers preached upon "The Display of God's Goodness in the Revolutionary War" was delivered from the pulpit of old St. George's Church. In 1809 it became necessary to still further enlarge and enrich the Church building, and during Dr. Miller's associate pastorate with Dr. Rodgers, this was accomplished. From December, 1809, until August 11th, 1811, the Church worshipped in the French Huguenot Church, which was then upon Pine Street. The first movement of the Church from Wall Street to its present location was suggested by Presbytery, who deemed it wise that this Church of unique eminence should leave the more crowded regions of the lower city and occupy a frontier post on Fifth Avenue and 12th Street. The cornerstone was laid in 1844. The contract for the new building was let July 4th, 1844, a date of happy augury, memorializing that spirit of ardent patriotism for which this Church has always been characteristically conspicuous, and marking this building as a school of loyalty as well as theology. The goodly edifice which we now occupy was entered and dedicated on January 11, 1846. The title of Dr. Phillips' sermon upon that day might fitly be given to the building itself—"A Memorial of the Goodness of God." The architecture of the Church is not only worshipful in its suggestions, but possesses an eloquent significance. The tower is a copy of the Magdalen Tower at Oxford, while the body of the building is a replica of the Church of St. Saviour at Bath. The "Old First" Church, is a Gospel in stone, uplifting a signal to the sinful which beckons them to a holy Saviour who is waiting to redeem them. The Church building is the message of its pulpit made visible.

The wisdom which selected the strategic spot for the abiding place of the Old First Church, and the sense of beauty and

dignity which dictated its architectural style and construction, have been emphatically endorsed by the witness of the succeeding years. In a sermon delivered in the Cathedral Church of St. John the Divine, in New York City, upon the occasion of the consecration of the Nave, Sunday, October 1, 1911, the Rev. Dr. Grosvenor, Dean of the Cathedral, uttered the following significant sentence:

"Some years ago I asked Bishop Satterlee a question which I have often asked myself, concerning site and architecture. If we were obliged to destroy every church in the city of New York but six or seven, which churches would we save? My list would be this: St. Paul's Chapel, Trinity, Grace, The First Presbyterian, St. Patrick's and St. John the Divine, and I am sure we will include the new church being built for St. Thomas Parish. I believe that a hundred years from now they will still be standing." *

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* Miss Helen Marshall Pratt, who speaks with authority concerning the spirit and achievement of Cathedral Architecture on both sides of the sea, wrote as follows in "The Churchman," November 20th, 1915:

"The First Presbyterian Church in its green enclosure, larger than almost any of our city churches, with its fine hedge, its exuberant ivy extending well up to the pinnacles; its noble beech tree and, over all, its lovely tower, is one of the most beautiful church pictures in the city. The parish house, lately added, is in the same general style of architecture and groups well with such fine old houses as remain in this once popular residential section, and with the Church of the Ascension, one block below.

"As at Trinity, the exterior presents more interesting features for the study of fifteenth century Gothic than the interior. The building is rectangular, like Trinity: it measures 119 feet in length, and 85 in width; its roof is high pitched; the windows are unusually handsome, being wide and lofty, with elaborately traceried heads and transoms: the former having the perpendicular line which marks its date; and a parapet on the roof of open stone-work. The beautiful tower at the west front at once attracts attention by its graceful yet impressive proportions, its fine traceried windows, especially those of the stage below the top, its battlemented parapet, ogee-arched doorways and lofty pinnacles. It was modelled after the famous Magdalen Tower at Oxford, which was built under Cardinal Wolsey's direction while he was bursar, and the ivy came from this same college, a gift to the wife of the present pastor, Dr. Howard Duffield.

The City life unfolded not alone along commercial lines. The community throbbed with the stir of a new intellectual energy. Bryant called into being "The Evening Post." The merchants of the town founding a reading room for their clerks, planted the seed of the Mercantile Library. The University of the City erected its stately buildings upon the East side of Washington Square. Union Seminary sprang to life on University Place. All these harbingers of metropolitan renaissance clustered within sight of the tower of the new Church, and were within the sound of its bell. Amid the stir of such impulses and under the stimulus of such forces, Phillips wrought his noble ministry for forty years.

William Wirt Phillips was a man whose commanding presence fitly indicated his large spiritual endowment. He ably maintained the preëminence of the First Church at the forefront of American Presbyterianism. He was Moderator of the General Assembly. He played a conspicuous part in the organization and control of the various Boards of Home Missions, Foreign Missions and Publication. He was Trustee and Director of the Seminary at Princeton, and Trustee of its sister institution, the University. His noble pastorate spanned two generations. For years, from 1826 to 1865, he ministered to its people, and imparted to its life the imperishable impress of his consecrated character.

"To bulwark this fine stone building there are deep stone buttresses standing against the church walls and against the angles of the tower, in three stages with set-offs and crowned by pinnacles a thought too tall, perhaps, but richly ornamented with crockets and finials.

"Within, the eye is less gratified. Here the architect met his difficult problem of avoiding great supporting columns by frankly throwing a wide, awkward vault over the entire width, which though wide and uninteresting as to proportions and adaptability, preserves some good Gothic traditions, for here is a ridge rib extending, without interference, from east to west, the entire length of the church, and from it hang stone pendants, recalling those glorious stone pendant lanterns in the fan vaults of Henry VII.'s chapel at Westminster and in the Oxford cathedral choir. Notice also, in the interior, the two ranges of noble windows and the carved wood arcade along the walls under the windows, reminiscent of numerous Gothic arcades in mediaeval cathedrals."

Upon the mural tablet which commemorates his ministry his life story is vividly outlined in the following inscription:

"In walk and conversation blameless; in word and doctrine tenacious of the truth; in exortation earnest and in prayer fervent; in holy labors abundant, he so discharged the sacred office of Pastor and teacher, that, revered in life, he was lamented in death by the people of his charge, who here record their admiration of the simplicity and godly sincerity which adorned his character, while rendering their thanks to God for the long career of eminent usefulness by which His faithful servant illustrated, in the Church and before the world, the power of divine grace and the beauty of holiness."

Those who succeeded to the pastoral office wore with grace the mantle of their predecessors, and like them trod the uplands of life. Philip Melancthon Whelpley strikingly reflected the blended grace and strength which were such conspicuous traits of the great Reformer whose name he bore. His sun went down at mid-day. A ministry of shining promise was cut short by death, but during its brief years he made an influential contribution to the spiritual life of the community.

William Miller Paxton, dowered with rare literary gifts, with great executive capacity, with disciplined pulpit power, came to the First Church after having achieved an enviable reputation for scholarship and pulpit power in Pittsburg, Pennsylvania. His pastorate lasted for eighteen years. At the First Pan-Presbyterian Council, held in Edinburgh, he was a representative of American Presbyterianism. When the Council met in the Academy of Music at Philadelphia, as its President he opened the proceedings with an oration of memorable power. He administered with ability the Presidency of the Board of Foreign Missions. He occupied the Chair of Moderator, of the General Assembly. He sat at the Trustee Board of Princeton University. With grace and force he wore the dignity of the Senior Professorship in Princeton Seminary.

Richard Davenport Harlan came to the pulpit from the Seminary class room, crowned with academic honors. To the solution of the serious problems which had arisen in connec-

tion with the church life, he brought a talented mind and a vigorous personality. During his brief pastorate the Church was enriched with its superb organ and the plans for a Chapel building were inaugurated. He has left a gracious memory in the hearts of those to whom he ministered, and those who have never looked upon his face and scarce know his name, yet feel the lasting touch of his influence as their spirits respond to the helping and haunting voices of the organ. After a stay in New York of four years, Mr. Harlan accepted a call to Rochester.

Thus we come to the Present Day. That Day is twenty-five years long. Like the days of God in Genesis, the evening came before the morning. It began in shadow and it has closed in light. A quarter of a century ago we faced empty pews, a depleted exchequer, an organization paralyzed, a congregation devitalized. The historic glory of this ancient institution seemed sinking to its setting. It is never to be forgotten that in this hour of its helplessness the Old First Church was sustained in being and tided over the most critical period of its existence by the unstinted liberality of Miss Rachel Lenox Kennedy, who, almost single handed, lifted its financial burdens with a noble generosity, only equalled by her undaunted courage and her unshaken faith in the Church's future. The clouds that threatened dissolution were gathering thick and hanging low around these venerable towers and battlements. To-day, we behold a goodly company of loyal and enthusiastic hearts, of skilful and unwearied hands, a Church open every day of the year, alight every night of the year, the Chapel too small to house its activities, its ministry touching every want of the myriad sided life of the surrounding community, and so rooted and rivetted to its historic abiding place that our children and our children's children shall continue to praise God and do His work on this very spot, made holy by the prayers and the sacrifices of so many generations. That change came to us as a great change came to Louis Stevenson, who wrote that when his life swung round from drifting upon the rocks, to sailing over the charted seas, "I came about like a well handled ship. There stood at

the wheel that unknown steersman whom we call God." That same hand was upon the helm of this Church. That same steersman shaped our course. But our Pilot is not unknown. It was He who once before led His helpless flock on a miracle march through the desert; refreshed His fainting children with water from the rock; made the feeble to triumph over mighty foes; and guided them across death shadowed wastes in cloud by day and fire by night, until He brought them, radiant and triumphant, into a land teeming with the harvests of promise.

The benefits which now so enrich and ennoble this Church of our love have been purchased with a great price. God worked out His plans for this Church through the surrendered lives of those to whom the Church's welfare was dearer than their own. Its present prosperity represents struggle and heartache and tears; a quenchless hope, that could grope its way to the dawn through the blackness of midnight. That our children after us and their children after them might worship in this holy house where through the long years our father's honored the name of the Most High God, life has been poured out as a libation. Those who have been heart to heart through these years of struggle, know that words are too weak to tell the whole of that story. Those who have not felt the intensity of that strain would not grasp the full meaning of the story, even if it could be told. The pressure of this long endeavor has been baptized with the sacrifice and devotion of her children. Its very stones are unspeakably dear to me. Its every member is cherished in my inmost heart. To take part in its services is the sweet and supreme privilege of my life. To promote its welfare is the crown of my ambition.

"For her my tears shall fall
For her my prayers ascend
To her my care and toil be given
'Til toils and cares shall end."

For twenty-five years no Sabbath has found the door of this Church closed, nor its pulpit silent. The Bible School has known no interregnum. Every Wednesday night longing hearts and wearied spirits have come together seeking escape

from the wear and tear of the things of time, and yearning for the touch and vision of the eternal. The purchase of the Manse on the north and the erection of the Chapel on the south, like the flukes of a mighty anchor, gripped the ground with a guarantee that the hold of the church upon its historic site would never be relaxed. Carl was discovered and captured, and began that noble work of musical development which has so enriched the service of the Church, and added to the power of its ministry. The windows of stained glass one by one were blazoned upon the Church walls. The floor was paved with beautiful and enduring marble. The chimes of Westminster pealed out from the tower, symbolizing the proclamation of the ancient truth in sweet and present day tones. The glow of new lights flooded the Church, betokening the passing of the shadows and the advent of an unclouded dawn. One thousand three hundred and twenty-four persons enrolled for the work of the church and the witness for the truth. Generous friends vitalized the enterprise with noble gifts. Permanent financial foundations were laid. All lent a hand to the work. Through weary, hopeless years many gave gifts which, numerically small, were beyond all price. That list of names upon the subscription books stirs deepest emotion. The full history of that effort will never be known until "The leaves of the judgment book unfold." All the Societies concentrated upon this effort. The whole membership bent its energy to this end. Persons struggling to live, struggled harder that they might give. Some sacrificed daily comfort. Some cut down their meals. Some scrimped their dress. Little children gave pennies. A vast total of littles has gone to stay the Church upon its foundations, that when the books of God are opened will be found to have had a decisive potency in securing the triumphant result. That money was the visible token of forces which money cannot buy, and without which money is paltry—faith in God, trust in His promises, devotion to His service and the supreme passion of self sacrifice. Yesterday bankruptcy stared the Church in the face. To-day a permanent fund has been accumulated which yields an annual income of more than twenty thousand dollars.

Upon its corporate seal the Church is emblemed as the ark, tossed with the tempest, but grounded upon the mountain top, while from the rifted heavens descends the dove bearing a branch of olive, God's blessed messenger of light and peace. Those who fashioned the device drew a picture from their own experience. Unwittingly they prefigured that great and notable deliverance of the Church, which came but yesterday. In the hour when night was darkest, when every star was hid, when the radiant face of hope was veiled, when the fainting heart of faith beat low, God said, "Let there be light." That honored and beloved servant of His, whose name, written in your hearts, needs no mention from my lips, imbued with His spirit, rejoicing to do His work, listening to the challenge of the dire necessity and beckoned by a vision of the glorious possibility, as truly an angel of the Most High God as though she had come radiant from His presence chamber, spoke the word and wrought the deed, which saved this Church. (For the sake of those who read this record in the after time it is proper to state that this reference is to Mrs. D. Willis James—who sharing the feeling and executing the purpose of her honored husband, by her rare and marvellous liberality, established the Old First Church upon abiding foundations.) The shadows fled away. Prayers changed to praises. Sighing gave place to Alleluias. Words fail. That experience baffles speech. "Jehovah Jireh!" The Lord did provide. Life, surcharged with spiritual enthusiasm, with unsparing unfailing devotion to Him who wrought this miracle of deliverance, can alone expresses what all hearts experienced in that hour of wonder.

Within sight of the Old First Doorstep upon the Washington Arch is carved this inscription: "Let us raise a standard to which the wise and honest can repair; the event is in the hands of God." Long ago the Old First set up the standard of "The Open Door and the Open Heart" to mark a spot to which all kinds and conditions of people could repair, to get good and to do good. More than fifteen hundred persons now come to her services weekly, in addition to the many who seek her shelter daily for rest and prayer. The sole reason for persist-

ing in the almost hopeless struggle to secure endowment for the Old First Church was the desire to have it neighbor to the neediest. Now it is anchored in just such a place. It abides among the people. It sympathizes with the people. It works for the people. Its buildings, its music, its schools, its clubs, its message of hope, its ministry of help, all it has—is free to all. It extends the Glad Hand to all. It is trying to create the Glad Heart in all. It holds a strategic point. It stands upon one of the greatest arteries of the intense life of America's chief metropolis. It occupies a vast open space, and cannot be blanketed by sky scrapers. The infinite variety of the population which throngs about its walls invites every variety of progressive, highly developed church work. As a vantage ground for bringing the old Gospel into direct and practical contact with the latest problems of human life, it is almost without a rival. The splendid possibilities of its ministry have been demonstrated by the development in these later days of efficient service along every line of modern church enterprise. It is in commission every day of every week. Summer and winter its services are held without interruption. Every class of the community is within reach of its ministrations. Services in any spoken language could secure a congregation within its walls. A potential Pentecost lies within its environment. Ministers from all over the land might be brought into residence here, who would find it a unique spot from which to utter their message, and in which to study and to state the problems of our day in their acutest form. The neighborhood is dense with souls and the population is increasing. The Church is at the heart of an immense boarding house district. The need for work and the opportunities for work are steadily multiplying. No Church offers a more inspiring opportunity for service to the Lord's workers, nor a more fascinating opportunity for investment to the Lord's stewards, than the Old First Presbyterian Church in the City of New York, old in its years, but with undying youth in its heart.

With two centuries looking down upon her, she is girding herself for her present day mission with old time vigor. The challenge of new difficulties is to her an invitation to fresh tri-

umphs. The tides of business may beat about her, but they cannot sway her. She is anchored where she is by fidelity to the King's business. Populations may shift. Her ministry is for every sort of population. Her doors are never shut and open-handed Hospitality dwells within her walls. There, is ever to be found the ministry of Help; and there, is ever to be heard the message of Hope. Thrilling with the memories of that long and shining pathway over which her Lord has led her, she is ardently pressing out along the new lines of service upon which the banners of His providence are moving. She covets to stand in her lot so long as the City itself shall endure, to tell in simple phrase that "old old story," which is ever new, and with a wise and unwearied effort to bring to increasing numbers of those who are stained and wounded by the fierce stress of metropolitan life, the healing benediction of Him who "went about doing good."

Then was sung the Hymn: "The Church's one Foundation is Jesus Christ her Lord."

The Closing Prayer and the Benediction were pronounced By the Reverend Doctor Charles Augustus Stoddard

"O God, the Giver of all good gifts, we thank Thee for this day of feasting. Thou hast given us fat things full of marrow and wine upon the lees well refined—a rehearsal of blessings that have grown up out of the sacrifice and service of many years, and a consummation in this present time of prosperity and progress and joy. For all these mercies we are indebted to Thee, the Giver of all good things. Continue Thy blessings upon this Church, we earnestly pray Thee, this ancient Church, so thoroughly and securely founded, so faithfully and steadfastly built up, and so ready to stretch out its useful hands to bless the City where it is established.

"O God we thank Thee for that steadfastness in the faith which has here been manifested, for the fulfilment of Thy promises which we have had placed before us; and now grant us we beseech Thee continued blessing, and give strength and faith and hope and purpose to Thy servant, and to those who are associated with him here, in maintaining the truth of God

and the gospel of the Blessed Savior of mankind. And grant, O Lord, that the service of this day and the memorial services that shall continue through the week, may deepen the impression that has been made by this Anniversary. Grant we beseech Thee that this influence may go out through all the Presbyterian Church to induce a steadfastness in faith and sacrifice and devotion to principle and to God.

"And now may the blessing of God the Father and God the Son and God the Holy Ghost abide upon and remain with us all evermore. Amen."

COMMEMORATION DAY

Sunday, December the Third, 1917, 8 P. M.

The Evening Service

The special purpose of the Evening Service was to commemorate the long line of faithful and illustrious men who had served in the pastorate of the Old First Church.

The Clergy who were to participate in this Service met in the Pastor's Room at fifteen minutes before eight o'clock. In addition to the Reverend Doctor Harlan, who was to preside, there were present the Reverend Doctor Marquis, Moderator of the General Assembly, the Reverend Doctor Roberts, Stated Clerk of the General Assembly, who was to deliver the Commemoration Address, the Reverend Doctor George Alexander, of the University Place Church, who was to offer the Commemoration Prayer, and the Reverend Doctor Franklin B. Dwight, who was to conduct the Devotional Exercises. At the Service Hour they entered the Church in procession through the Chapel Door and passed to their places in the Pulpit.

A selection from Gounod's Oratorio of "The Redemption," "How Lovely are the Messengers," was sung by the Choir.

The Salutation was read by the Pastor.

The Invocation was offered
By the Reverend Doctor Franklin B. Dwight:

"Almighty and Ever-gracious God, our Merciful Heavenly Father, we would enter into Thy gates with thanksgiving and into Thy courts with praise. We would be thankful unto Thee and bless Thy name for Thou art mindful of all, and Thy tender mercies are over all Thy works.

"Accept we beseech Thee, our sacrifice of praise and prayer and thanksgiving. Make us conscious of Thy presence in Thy Church, and of Thy love which is ever around about Thy

people. Strengthen us more and more for Thy service and help us to do Thy will, through Jesus Christ our Saviour.

"Our Father which art in heaven, hallowed be Thy name, Thy kingdom come; Thy will be done in earth as it is in heaven; give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil; for Thine is the kingdom, and the power, and the glory, for ever. Amen."

The Eleventh Chapter of the Epistle to the Hebrews was then read as a Scripture Lesson

By the Reverend Doctor Franklin B. Dwight.

A Word of Greeting was then spoken
By the Reverend Doctor Richard Davenport Harlan
Minister of the Old First Church 1886-1890

Just how much the members of the "Old First" Church of 1916, and the distinguished Pastor who has just rounded out his strenuous and effective twenty-five years of service to this parish, are to be congratulated, as compared with the First Church of 1886 (when his predecessor was ordained and began his pastorate here), is perhaps better known to him who now speaks to you than to any one else in this audience tonight.

The great work which your Pastor has accomplished during his quarter-century of service, and the present stability of the "Old First" Church, can best be measured by a few facts in regard to its unstable condition and uncertain future in 1886—the year which marked the end of a regime during which this Church had been absolutely dependent upon the generosity of a few devoted families to whom God had given great wealth, and which in 1886 were represented by a small and steadily diminishing group of elderly people who at that time were near their journey's end and who were to leave no descendants in the parish to take their place, after the older generation fell asleep.

Dr. Duffield's predecessor—who came to this field a fledgling from Princeton Seminary—found it necessary, two or three years after he had put his hand to the plow, to examine care-

fully into the financial condition and outlook of the parish. To his dismay he learned that the regular pew rentals (amounting to less than $4,000) were considerably less than one-half of the expenses; and that, for many years previous to 1886, the huge annual deficit (amounting to $8,000 or $9,000) had been privately subscribed each year by six or seven devoted people, whom God had blessed with an abundance of this world's goods.

The generosity of that small group was magnificent, but such a method of church support was most undemocratic and demoralizing. During the transition pastorate of five years which lay between the old regime (which closed with Dr. Paxton's pastorate) and Dr. Duffield's call to this Church, among the things accomplished the one which gave Dr. Duffield's predecessor the greatest satisfaction was the inauguration of a modern and democratic method of church support, in accordance with which *all* the members of the congregation, the people of moderate means and even the poorest members, were appealed to for the annual deficit. The principle of "proportionate giving" became firmly established in the congregation. Instead of six or seven privileged subscribers to the deficit, over 100 people of all grades of income gave what was needed each year beyond the pew rents. And I remember that during the first year of the new plan about $2,000 of new money, which previously had gone elsewhere, was received by the Trustees for the support of the local church.

You and your pastor are, therefore, to be congratulated upon the splendid strides made in this one respect, during his pastorate; for since the system was changed, about 1890, this old church, which is *for* all, has been supported *by* all, each person being asked to give regularly, "according as God has prospered him," towards the maintenance of the ordinances of religion for themselves and their families.

In regard to the introduction of an organ in this old Church I have been given much greater praise than I deserved. My only part in that radical innovation was to "take off the brakes" and let others move in the matter, as soon as *all* the people

were ready for an organ. Not once was it necessary for me to make any appeal for its introduction, and the organ was never even mentioned from this pulpit until the night when I bade farewell to my congregation.

The only time I ever said anything to my people on that subject was at a well-attended mid-week prayer meeting, which was held in the old Lecture Room, the week after the Trustees had voted to put in an organ. On that occasion, I told those present that a small group of generous people of means were doubtless ready to meet the whole expense of an organ, but that I was sure that the rank and file of the congregation would not be willing to give to a few people the monopoly of such a pleasure, but that every man, woman and child in the parish would wish to contribute, according to their means, towards the purchase of an instrument that was to lead the common praise. With a unanimity that was inspiring, the congregation met their Pastor's challenge, and practically every one in the congregation—young and old, poor and rich—contributed to the organ fund.

Shortly after the mid-week meeting of our little church family, I happened to be making an ordinary pastoral call upon Mrs. A. B. Belknap (of blessed memory). As you know, she was a member of that famous old Presbyterian family whose name is immortalized in the Lenox Foundation of the Public Library of New York and whose princely gifts are gratefully remembered by the Mission Boards of our great church, and by Princeton Seminary and many churches and educational institutions in this and other lands.

Mrs. Belknap herself opened the question of the new organ by saying:

"Mr. Harlan, I hope that we are going to put in a fine instrument."

With a smile which I did not try to hide, I replied:

"Then I take it, Mrs. Belknap, that now that the old Church has decided to put on the trills and frills, you would like the best that can be had?"

"That's just it, Mr. Harlan."

"But," said I, "such an organ will cost a great deal of

money. To put one in that would fit that beautiful building across the street and satisfy *you* will cost not less than $11,000 or $12,000."

She said that it did not matter what it cost; that she and her sister, Miss Maitland, would give one-fifth of all that was needed.

One more fact in regard to the organ is worth mentioning.

The uninformed strangers who happened to be in the Church on that epochal October morning in 1889, when the rich diapason tones of that noble instrument rolled along this vaulted ceiling for the first time, might have supposed that the organ had been there for several decades; for no reference whatever to the great change which that Sunday marked in the Church's life and methods of worship was made from this pulpit on that occasion. The organ came "without observation," dropping quietly into the large and helpful place which, under Dr. Carl's masterly leadership, it has ever since filled, not only in this parish, but in the development of Church music in this City.

And with all my heart I must also congratulate you upon the beautiful manse and the stately Chapel and Parish House which flank the rear of the Church on the 12th and 11th Street sides, and which Dr. Duffield so felicitously described this morning as the two flukes of the anchor which helps physically and so effectively to fix this churchly edifice to its historic site.

Throughout my own pastorate I had been much troubled by the anomalous and infelicitous fact that we had *two* Sunday Schools that were almost within a stone's throw of each other —the Church School in the old 11th Street Chapel and a Mission School in the middle of the block, in 12th Street. I had tried in vain to get possession of the 12th Street building so that in time we might sell it and arrange for consolidating the two schools in a new Chapel on the 11th Street side.

I was, therefore, greatly rejoiced to learn shortly after Dr. Duffield's coming that he had succeeded where I had failed, and that, thanks to the generosity of Miss Rachel Kennedy and the late Alexander Maitland (two of the legatees of the Lenox Estate), the Church had secured possession of that 12th Street building; and that the large sum for which it was then sold,

when added to the "Chapel Fund," which it had been my privilege to start, enabled you, in 1893, to erect the beautiful and commodious Gothic Chapel and Parish House on the 11th Street side, which is now such an integral part of the whole edifice that it seems always to have been here.

I think on this "Commemoration Day" the time has come when I owe it to the memory of three generous Christian women, who have long ago gone to their reward, to reveal the history of "Chapel Fund," which with the accrued interest thereon amounted to about $30,000 by the time it came to be used for that purpose.

Ten thousand dollars of it was given to me by Miss Henrietta Lenox, in the summer of 1886, within a week of the time when she was stricken with what proved to be a fatal illness. It was probably among the very last cheques which she signed.

When Mrs. Henry R. Withrop heard of Miss Lenox's gift, she surprised me one day by handing me a checque for $5,000 for the "Chapel Fund." I had not asked her for any contribution; but, as was her frequent habit, she gave without being asked. More than any person I have ever known she entered into the beatitude conferred by St. Paul when he said "God loveth a cheerful giver," the Greek words literally mean "a hilarious giver." When you applied to her for a subscription to any good cause, you never had to overcome any unwillingness to part with her money. In her mind it was never a question as to whether she would "give up" the particular sum she was being asked to contribute; she had already *given* that money, and much more, to God, in that it had been set aside and devoted to good works, generally. All that was left for you to do was to convince her judgment that your cause offered her a good investment for a portion of a fund that had already been given, in her own mind, to God and her fellow men.

The remaining $10,000 of the original "Chapel Fund" was given to me by a member of "The Fifth Avenue Presbyterian Church," Mrs. Robert L. Stuart, to whom on account of the kindly interest she had shown in the youthful pastor of the "Old First" Church I had ventured to describe my problems and difficulties. But as she was wise and tactful enough to

fear that it might offend the pride of the people of this old church if they ever suspected that its Pastor had appealed to a member of Dr. John Hall's congregation for help, she exacted of me a promise that I would not tell anyone of the source of that large addition to my "Chapel Fund." In view of the more than twenty-five years that have elapsed since that most welcome gift, I have felt that I could properly absolve myself from that promise and pay this public tribute to the memory of a generous and large-minded woman.

But most of all I do congratulate you, and especially your Pastor upon what he has done for Presbyterianism in this city, in securing the splendid endowment (now yielding an annual income of over $20,000) by which the Mother Church of the Presbytery is anchored to its historic site.

I rejoice with Dr. Duffield all the more, because I remember so well the haunting anxiety with which the Trustees and Elders and former Minister of this Church, during the transition period of which I have spoken, looked forward to the financial problem with which this parish was certain to be confronted as soon as that small group of special benefactors, already referred to, had passed away.

I had hoped and prayed that God might fire some generous heart with a worthy ambition to win an immortality of influence through this ancient Church by putting it upon a solid financial foundation and thus firmly establishing it in this downtown region, so that with confidence it could undertake large things for this neighborhood and inaugurate every possible form of Christian and philanthropic activity and thus, in many ways and at many points, touch and uplift and sweeten the life of this part of New York.

Never shall I forget one night, about the year 1899, when I stood in front of the old Lenox residence, on the opposite corner, with the late Dr. Samuel Hamilton, the pastor of the Scotch Church which was then in 14th Street. As we were admiring this beautiful edifice—its noble Gothic lines, its stately tower and the wealth of green round about it, stretching across the front of an entire block on the most imposing avenue of this mighty City—he said to me:

"The First Church ought to be strongly endowed, so that it could be the Presbyterian Cathedral of New York, a great Church for the masses, the busy center of Christian work for this entire quarter of the metropolis."

The few of you here to-night who were present when I made my farewell address from this pulpit, nearly twenty-six years ago, will forgive me if I now repeat some of the things which I said on that occasion.

Up to 1890 the Presbyterians of New York had not been wise in their day and generation. Most of the churches of our faith and order had been withdrawn from the section of the city below 14th Street; and unless endowments were secured, it looked more than probable that the ever-increasing demands for business sites in this quarter would force most of our down-town congregations unwisely to desert this neighborhood and follow the tide of wealth to the upper end of the island.

During my pastorate here, the small group of special benefactors already referred to were opposed, on principle, to an Endowment Fund for their own parish; they feared that it would pauperize the congregation by sapping the spirit of self-help. I did what I could to show that such an objection did not apply to a down-town parish like this. The difficult period of transition immediately preceding your call to Dr. Duffield became darker every year, because of the inroads made by death upon that small group of special benefactors who were to leave no descendants or substitutes behind them. Toward the close of my pastorate it looked for a while as if the only thing which the office-bearers of this Church could do would be to sell this magnificent property for the immense sum that could have been realized from it and then to build a great church in some quarter of the city where the problem of church support could be easy.

Your joy, to-night, over the possession of your present Endowment Fund only serves, by way of contrast, to bring back to my own memory the anguish of mind with which I contemplated the mere possibility of this Church being forced to follow the line of least resistance and to find the easy solution of its financial problems by transplanting the money value of this

magnificent property to a more prosperous and promising quarter of the City.

I thought of the irreparable loss of tender associations in such a dismantling of this unique temple of worship. I thought of the dead whose precious dust still sleeps out yonder, beneath the greensward and under the protecting shadows of this House of God. I thought of the unutterable pain which such a sale of this property would give to the then members of this parish, who with rare exception lived downtown and from whom their Church would be taken, if this property were sold. Although such a plan would have legally perpetuated this historic corporation, which holds important fiduciary relations to two large public charities (The Sailors' Snug Harbor and The Leake and Watts Orphan House), yet to transplant the Church to an uptown site would have left you with the mere shell of an organization, to be filled up afterwards by strangers; it would have been the "First *Church*" without the "First Church" *people*.

But the psychological moment had not come when it was possible to persuade any of that small group of special benefactors to furnish the necessary Endowment Fund. Therefore, when on the night of October 3rd, 1890, I presented my resignation to this congregation, I earnestly pled with them not to be tempted to sell this property and move uptown, but to follow what then seemed to be the only other way out. Accordingly I urged them as soon as the acceptance of my resignation left this pulpit vacant to invite my beloved brother, George Alexander, who after thirty-three years is still the Pastor of the University Place Church, to become my successor in the pastorate of the "Old First" and to invite his congregation to sell their University Place property and come over into this Church and by that means to create at once a large and effectively organized Church, with an Endowment Fund of at least half a million, which would have resulted from the sale of the University Place property and the merging of their funds and financial strength with the still undeveloped financial possibilities of the First Church congregation, as it then existed.

With all my heart I rejoice with Dr. Duffield that it has been given to him to find a way for the Old First to work

out its own salvation, without a merger of these two down-town churches. My own parting advice to this congregation was another instance of the old proverb, "Man proposes, but God disposes." I rejoice, to-night, in the thought that—by reason of the bitter financial necessities of this parish, which finally became evident even to those members who had been prejudiced against the principle of endowments—Dr. Duffield was enabled to reap such a goodly harvest, and especially that his statesmanlike appeals to certain broad-minded and generous men and women of means outside of this parish have been crowned with so large a measure of success that to-day it seems certain that the Mother Church of the Presbytery will remain where it now is as long as the City endures, and be for Lower Fifth Avenue what Old Trinity is for Lower Broadway.

With you and Dr. Duffield, and on behalf of the toiling masses who must always live down-town, I hope and pray that your Endowment Fund may soon be increased to at least a half-million dollars. It ought not to be any less, if you and your successors are to accomplish the large things that must be done for the King in this part of the great metropolis. I have faith enough in the progressive and forward-looking Presbyterians of the present generation to feel sure that, in a far higher degree than was true of their predecessors in 1890, they realize what a priceless boon a Church like this could become to this neighborhood—provided that it is adequately endowed.

Thank God that the "Old First" is at last anchored to its now historic site. It is a green oasis to which the masses of the people can come on the glad Rest Day, and at all times, and for a while forget this down-town wilderness of brick and stone and mortar—a cool and shady spot in the fierce heat and sun of work-a-day living. A Church like this when fully organized and equipped and manned, does more than minister mightily, by its solemn grandeur and its worshipful services to the religious wants and needs of the masses. It helps to lift up and idealize and beautify many lives that are otherwise flat and uninteresting and materializing.

Thanks to what under God had already accomplished during Dr. Duffield's twenty-five years of ministry here, you

have begun to carry out the policy which the Church of Christ in New York City should ever keep in mind, the policy of sending the best regiments into the very thick of the fight, the policy of building up the strongest, the most beautiful, the best equipped, most completely manned churches with the finest of music and the best of preaching in the downtown quarter of the great metropolis, the quarter where for many people the conditions of life are the hardest and the obstacles to Christian living are sometimes the greatest.

The Lord bless you and keep you. The Lord make His face to shine upon you and be gracious unto you. The Lord lift up the light of His countenance upon you and give you peace, now and evermore. Amen.

The Commemoration Address was then delivered
By the Reverend Doctor William Henry Roberts
Stated Clerk of the General Assembly
of the Presbyterian Church in the U. S. A.

The Ministers of the First Presbyterian Church in the City of New York

First Epistle to the Corinthians IV:1

"Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God."

It is easy from the mere human standpoint, to praise and exalt the Church of Christ, whether we have in mind the visible Church Universal, or a particular congregation of Christian believers. Its victories over evil have been notable in every century and are more significant and far reaching in this present than at any previous epoch of the world's history. By its doctrines it has taught the sinful world that man was in origin a child of God, that the human soul has inestimable value, that the goodness of God has all men as its objects, and that faith, in Christ and love one for another, were not only the duties of all men, but the natural results of the existence of the Church. Again, in other than religious lines the Church has been one of the greatest powers of the world. It has been the center of the energies which have

produced Christian civilization. Mighty and world-wide have been the impulses which it has given to education, to philanthropy, to art, to liberty and to social progress. Here and there there may be found a few among men who ignorant of history, depreciate the Church of Christ, but they who are possessed of sound knowledge will always bow in its presence, cherishing within the heart that feeling of reverence which prompted the first of English lexicographers, Samuel Johnson, to remove his hat whenever he passed a church edifice.

But the Church is not only in general, a proper object of admiration from the intellectual standpoint, it has further a deep hold upon the human heart. Its influence touches the life of man at all its stages. It blesses the little child at the baptismal font, receives it to communion at the age of discretion bestowes a benediction upon young men and women at the marriage altar, and teaches all classes and ages their duties and responsibilities. It visits them in their sickness, uplifting their souls by sympathy and strengthening them with prayer. It brings them into real fellowship with their brethren and into union with God the Father, Son and Holy Ghost. It consols them with divine comfort amid the afflictions and bereavements of earth, and at last when their work on earth is over, speaks above their dust to the living, the inspiring words, "sorrow not even as others, which have no hope, for Jesus died and rose again, even so they which sleep in Jesus, will God bring with him." From the cradle to the grave, the Church in its services, and through its pastors, ministers to the highest of human needs and lifts upon the clouds which gather about the tomb, the clear shining of that hope which is in Him who is the Sun of Righteousness. Blessed indeed are the memories and the influences which cluster about every organization of believers, be it large or small, whatever the circumstances or the speech of its members, and in whatever portion of earth they are found.

What is true of the Christian Church in general, is true in a notable sense of the First Presbyterian Church of New York. Located in the metropolis of the new world, it has

been for two centuries related in a unique and potent manner to the progress of humanity, of civilization and of the Kingdom of Christ, both on the American and all other continents. As we shall think of this First Church and of its ministers, we do well to recall sentences from an anniversary sermon preached in 1844 by the twelfth pastor the Rev. Dr. William Wirt Phillips. "We feel called upon to record the kindness and faithfulness of our God, who for so long a period, and through so many changes and trials preserved a people called by his name distinguished for their warm and sincere attachment to his truth and devotedness to his service, to whom he sent a succession of pious, able and faithful ministers who have preached the same Gospel of his grace and administered the same sacraments in their purity, and after the same simple form of their original institution." We echo these words of Dr. Phillips and rejoice that as the history proves the ministers of this church have been worthy of the names "Ministers of Christ and Stewards of the mysteries of God."

It is appropriate to begin this record of the lives of the ministers of the church with reference to the fact that there were from a very early day, English Puritan Presbyterians in and about what is now New York City. It is interesting here to observe that among all the cities of the United States, the chief city which was founded by Colonists professing the Reformed faith and attached to the Presbyterian system of government, was this city of New York. The church of the original Calvinists is still in our midst powerful and influential, the Reformed Protestant Dutch Church, The Presbyterian element of the population of the city, now as of old, friendly to the Reformed Church, is representative largely of the Churches of Scotland and England, and of the Presbyterian Church of Ireland, has always been sympathetic with the church of the original settlers. So far as information can be secured, the first Presbyterian to minister in this city was the Rev. Francis Doughty, who officiated from 1643 to 1648. The Rev. Richard Denton, pastor of the Church at Jamaica, Long Island, from 1644 to 1658, also preached at times in New York to a company of believers. Both these minis-

ters were regularly ordained clergymen of the church of England, who held as Puritans to Presbyterian views of faith and order and it is to be remembered that from 1645 to 1660 the Church of England was Presbyterian in government. The most notable, however, of the earlier Presbyterian ministers who visited New York City was the Rev. Francis Makemie, a graduate of the University of Glasgow, ordained in the Presbyterian Church of Ireland, and the organizer of the Presbyterian Church in the United States of America. He was several times in the city, and in 1707 for preaching to a little company of Presbyterians in a private house, and administering baptism to an infant was arrested by the Governor of the then colony of New York, was imprisoned and fined a large sum of money. The little group of English speaking Presbyterians in New York City continued their association together, however, despite all obstacles thrown in their way, and at last feeling their need of a permanent religious society were organized as a church in the latter part of the year 1716, and called in 1717 the Rev. James Anderson, as their pastor.

Mr. Anderson was born in Scotland, November 17th, 1678, and was ordained by Irvine Presbytery in 1708 with a view to his settlement in Virginia. He did not, however, remain in the Southern colony and was received by the General Presbytery, then the supreme and only judicatory of the Presbyterian church, September 20, 1709, and was settled at New Castle, Delaware. In 1717 he accepted a call to this congregation which at the time worshipped in the City Hall. His ministry was acceptable, and until near its close uneventful. A division occurred in the congregation, in 1725 and the members who separated called as their minister the Rev. Jonathon Edwards, afterwards President of Princeton College, and through his writing the acknowledged leader of American theological and philosophical thought. The separation continued for about a year and Mr. Anderson resigned in 1726. He accepted a call to Donegal, on the Susquehanna River, and he also served the congregation at Derry. He evidently was a man of influence and of executive ability, for

in 1713 he was Clerk of the General Presbytery, and in 1729 Moderator of the General Synod. In April, 1738, the General Synod sent him as a deputation to wait on the Virginia Government, and solicit its favor in behalf of Presbyterianism in that Colony. He performed his mission with success. Mr. Anderson died July 16, 1740.

The successor of the Rev. James Anderson was the Rev. Ebenezer Pemberton, recommended by certain of the ministers of Boston, Mass., and at the request of the church he was ordained in Boston, August 9th, 1727. Mr. Pemberton was born at Boston, in 1704 and was graduated at Harvard College in 1721. These facts suggest the great change since 1727 in the religious atmosphere of eastern New England and emphasize the departure from Puritan doctrine in that region since the dates of the adoption of the Westminster Confession. During Mr. Pemberton's ministry the most notable events were the several visits of the great evangelist the Rev. George Whitefield. The Presbyterian Church edifice was the only edifice open to the Revival Preacher, at his first visit in November, 1739. In October, 1740, Whitefield came a second time and a good authority declares that "the Holy Ghost came down as a mighty rushing wind upon the community." Not only was the church greatly increased in numbers but the pastor himself became a notable preacher. He preached at Yale College on several occasions and was greatly inspired by Mr. Whitefield's third visit in 1747. As a preacher Mr. Pemberton was much admired and his audiences were large. He did not confine his labors to his own congregation but was one of the ministers interested in the establishment of what is now Princeton University. Indeed Whitefield wrote to Mr. Pemberton from London in 1748 urging him to come there and solicit funds for Nassau Hall, the first name of Princeton. Mr. Pemberton was also Moderator of the General Synod in 1737 and of the Synod of New York in 1746. In 1752 differences disturbed the church with reference to the use of Watts Psalms and some other matters and Mr. Pemberton receiving in 1753 a unanimous call to the Brick Church of Boston accepted the same with the consent

of both the Synod and Presbytery, and was installed in his new charge March 6, 1754. He continued in Boston until 1774 and then retired, dying September 9, 1779. Mr. Pemberton was in both his charges a faithful pastor and in his pulpit utterances loyal to the faith once delivered to the saints.

In October, 1750, the Rev. Alexander Cumming was ordained and installed by New York Presbytery as Collegiate pastor with Mr. Pemberton. He was born at Freehold, N. J., in 1726. His father, Robert Cumming, was Ruling Elder his maternal uncle was the Rev. Samuel Blair and he studied under his pastor the Rev. William Tennant. He served at first as a Missionary in Augusta County, Virginia, and he is said to have been the first Presbyterian minister to preach within the bounds of Tennessee. It is a tribute to his abilities that prior to his ordination and while still a licentiate he opened the Synod of New York in 1750 with a sermon. He was the first minister to occupy the office of collegiate pastor, and his connection with the congregation ended October 25, 1753.

For nearly eight years he remained without a charge owing to his feeble health. In 1761, however, he was installed pastor of the Old South Church in Boston and it is not at all remarkable that it was said of his ministry in Boston that being characterized by strong adherence to the Presbyterian Standards, there were many in that city who did not relish his sermons. He died August 23, 1763, and the testimony concerning him is that "he was full of prayer a lively active soul in a feeble body."

As successor both to Pemberton and Cumming the congregation chose the Rev. David Bostwick who was born in New Milford, Conn., in 1721. A student at Yale College he left before graduating and completed his studies with the Rev. Aaron Burr, at Newark, N. J. Ordained by the New York Presbytery as pastor at Jamaica, L. I., in October, 1745, he remained there more than ten years, having great repute as a preacher and large acceptance with his brethren and the churches. In the early part of 1756 Mr. Bostwick was installed as pastor of this Church and the character of the man

is shown by the fact that an epidemic of smallpox being prevalent in the city he came to the following conclusion (I use his own words), "I had rather die in the way of duty than purchase life by running out of it." He remained during the epidemic in New York City but deemed it prudent to send his family to Newark, N. J. Mr. Bostwick it is said was uncommonly popular as a preacher. His appearance and deportment were attractive. He possessed a clear understanding, a warm heart, a quick apprehension, a vivid imagination and solid judgment. He had a strong voice and a commanding eloquence. Dr. Miller says of him, that "his eloquence was such as few attain and with the purity of his life, gave him a strong hold on public esteem." Mr. Bostwick was one of the overseers of the College of New Jersey from 1761 and received from that Institution the degree of Master of Arts in 1756. He also published several sermons and a Work on "Infant Baptism." He was Moderator of the Synod of New York in 1757 and died much lamented November 12, 1763, in the 43rd year of his age.

The Rev. Joseph Treat who was a colleague pastor with the Rev. Dr. Bostwick was installed as such in October, 1762. A graduate of the College of New Jersey in 1757 he acted as tutor for two years after his graduation. What little is known of him in his pastoral work indicates that he was faithful in duty and that his preaching was acceptable. He was Moderator of the Synod of New York and Philadelphia in 1782. During the war of the Revolution the congregation of the First Church was scattered by the English occupation of New York and the ministers left the city. Mr. Treat did not return after the war but supplied the churches of Lower Bethlehem and Greenwich, in Sussex County, N. J., until his death in 1797.

The real successor to Mr. Bostwick was the Rev. John Rodgers, D.D., born in Boston, Mass., August 5, 1727. His parents removed to Philadelphia in 1728 and it was in the City of Brotherly Love that he was brought up. During the first visit of George Whitefield to Philadelphia in 1739 young Rodgers was a constant attendant upon the services, and

when little more than twelve years old, became, to use a phrase then current, "hopefully pious." He became a student in 1743 in the School under the care of the Rev. Samuel Blair at Faggs Manor, Pa. A licentiate of the Presbytery of New Castle, he was installed pastor at St. Georges, Delaware, March 16, 1749. His work both in this congregation and in the whole region was highly successful. He became Moderator of the Synod of New York and Pennsylvania in 1763, and under the advice of the Synod accepted a call to New York, and was duly installed September 4, 1765. His evangelistic spirit became immediately evident in his preaching and a large number of persons were added to the church within a short time. Dr. Rodgers during the Revolutionary War was an ardent patriot. He became Chaplain of General Heath's Brigade in 1776 and the records show that General Washington more than once consulted with him. Dr. Rodgers was one of the Committee of the Synod of New York and Philadelphia that prepared the pastoral letter of 1775 calling all the ministers and churches of the Synod to be "careful to maintain the union which subsists through all the colonies and let it be seen that they are able to bring out the whole strength of this vast country." He was one of the first American ministers to receive an honorary degree from the other side of the Atlantic, the University of Edinburgh conferring upon him the Doctorate of Divinity in 1782. Upon his return to New York after the war of Independence he found the Wall Street Church converted into a barracks and the Brick Church into a hospital, both edifices being left in a ruined state. He was invited, however, to preach in St. Paul's and St. George's Episcopal Churches and the services of this congregation were held for a time in those edifices. His activities in things ecclesiastical already noted, were continued after the achieval of American independence. He was the second member of the Committee (Dr. Witherspoon being the Chairman), which framed the Constitution of the Presbyterian Church in the U. S. A. and he was in 1789 the first elected Moderator of the General Assembly established by the adoption of that Constitution. The Associate Pastors with him were Joseph

Treat, James Wilson, John McKnight, and Samuel Miller. The first two named died before their Senior, and the others were associated with him to the close of his ministry. After 1803 he ceased to preach more than once on the Sabbath and officiated for the last time in September, 1809. On May 7, 1811, he entered into rest in his 84th year. In his youth he had served in a Mission on the frontiers in a manner to secure commendation; and he lived to see his country free and prosperous and the church of his devotion enlarged beyond his most sanguine expectations. During his entire ministry he emphasized the importance of revivals of religion and we cannot but doubt but that his heart was gladdened by the great awakening during the early years of the Nineteenth Century which saw added before 1830 to the communicant membership of the American Presbyterian Church more than one hundred thousand persons increasing its membership four fold, and ushering in that period of expansion in all Christian work which has followed upon the cultivation of the evangelistic and missionary spirit. In all accounts given of Dr. Rodgers one thing that is emphasized is the peculiar and uniform dignity of his manners. While maintaining a spirit of kindly fellowship with all men, he never, it is said, forgot that a Christian minister is a gentleman.

Mr. James Wilson, one of the Colleagues of Dr. Rodgers, was born in Scotland, came to the United States as a minister, was received by the Presbytery in April, 1785, and installed in August of the same year. He labored diligently and acceptably for about three years, but resigned in 1788 owing to the impairment of his health. He became in January, 1788, pastor of the Presbyterian Church at Charleston, S. C., where he spent several years in fruitful pastoral service. Resigning that charge he retired from active work, owing to ill health and died in Virginia in 1799 in the forty-eighth year of his age.

Dr. John McKnight, the seventh pastor of the Church, was a native of Pennsylvania, was born near Carlisle, October 1, 1754, and graduated at Princeton College in 1773. He ministered to a congregation in Virginia from 1775 to 1783 and was then settled over lower Marsh Creek Church in Adams County,

Pennsylvania. He was installed as colleague with Dr. Rodgers, December 2, 1789. In 1795 he was elected Moderator of the General Assembly. During twenty years he rendered faithful and acceptable service in the congregation combining the dignity of a clergyman with the urbanity of a gentleman. He appears to have been a worthy exception to the rule, "That a prophet is not without honor save in his own country." He resigned in April, 1809, because of the new arrangements which were being made in connection with the management of the church. It is proper here to state that in this year the Collegiate System so long in existence was definitely abandoned. Prior to this year three congregations in separate church edifices had been under the control of one church Session and one Board of Trustees. This change involved a new disposition of pastors and Dr. McKnight retired. From this time forward his health being delicate he consented to be a Stated Supply only, declining even such flattering invitation as that to the Presidency of Dickinson College. He died October 21, 1823, in the seventieth year of his age.

Another colleague of Dr. Rodgers was the Rev. Samuel Miller, D.D., son of the Rev. John Miller, D.D., pastor near Dover, Delaware, born at the manse October 31, 1769. Graduated at the University of Pennsylvania in 1789 he was licensed by the Presbytery of Lewes and was installed as Colleague pastor with Dr. Rodgers and Dr. McKnight, June 5, 1792. In 1806 he was chosen Moderator of the General Assembly. Deeply interested in theological education he was one of the ministers active in the establishment of Princeton Theological Seminary, and was chosen in 1813 to the Chair of Ecclesiastical History and Church Government in that Institution. In this post of usefulness and honor he served to the full acceptance of the Presbyterian Church at large for more than thirty-six years. In May, 1849, feeling the infirmities of age, he tendered his resignation, and in accepting it the Assembly bore testimony to their great appreciation of his services and their high respect for his character. He died January 7, 1850. Dr. Miller was distinguished not only as a preacher but also as an author. As a profession he gave to his work all the energies

of mind and body. Of the "Clerical Manners" which he recommends in his valuable work on that subject, he was himself an admirable example and it can be truly said of him in relation to the institution, of which he was one of the chief agents in establishing, that "being dead he yet speaketh."

The briefest pastorate in the record of the First Church was that of the Rev. Philip Milledoler, D.D., who was born at Rhinebeck, N. Y., in 1775, was graduated from Columbia College in 1793, and was pastor of the Nassau Street Reformed Church in New York City from 1795 to 1800. In the latter year he was installed as pastor of the Third Presbyterian Church of Philadelphia and continued there until early in 1805. He was Colleague pastor of the First Church in 1805 for less than a year and then became pastor of the Rector Street Presbyterian Church from 1805 to 1813. He was Moderator of the General Assembly in 1808 and Stated Clerk of the General Assembly from 1803 to 1806. In 1813 he returned to the Reformed Church and became one of the pastors of the Collegiate Reformed Protestant Dutch Church of New York. In 1825 the General Synod of that Church elected him Professor of Theology in the Theological Seminary at New Brunswick, N. J., and he was for a time also President of Rutgers College. Dr. Milledoler's ministry was highly successful and his pastorates were characterized by an almost constant revival of religion. His "preaching was full of grace and often rose to great heights of eloquence." Retiring from active service in 1845 he died September 22, 1852, aged 77 years.

The Rev. Philip Melancthon Whelpley was the third minister of Massachusetts birth to be pastor of this Church. Born at Stockbridge in that State in 1794 he was licensed to preach in October, 1814, by the Presbytery of Jersey having studied under the direction of the Rev. Dr. James Richards of Newark. He was ordained and installed pastor on April 25, 1815. His career though brief, was highly useful. As a preacher he was brilliant. "Characterized by grace of manner, elegant diction and eloquence of thought" he was most effective in the pulpit until the much to be regretted close of his career. His death occurred July 17, 1824, in the thirtieth year of his age.

The successor of Dr. Whelpley was the Rev. William Wirt Phillips, D.D., who was born in Florida, Montgomery Co., N. Y., September 23, 1796, graduated at Union College in 1813 and was a student first in the Associate Reformed Theological Seminary in New York and then in the Theological Seminary of the Reformed Church at New Brunswick. He was transferred as a licentiate to the Presbyterian Church in 1817 and in April, 1818, was installed pastor of the Pearl Street Presbyterian Church in New York. Here he was a most acceptable minister for eight years and was then transferred by the Presbytery to the pulpit of the First Presbyterian Church, at the time worshipping in Wall Street. During his pastorate the new church edifice was built. His religion, it is said, "moulded his whole character, and diffused itself over his whole life." Among the people of his charge he moved about as a good angel. In the pulpit he was a model of simplicity and fervor, and brought out the great truths of the gospel in a luminous and impressive manner. His good influence was felt throughout the whole church. The general respect early cherished for him is found in the fact that the degree of Doctor of Divinity was conferred upon him by Columbia College when he was thirty years of age. He was also a Trustee of the College of New Jersey and a member of the Council of the New York University, a Trustee and a Director of the Theological Seminary at Princeton, and in addition he was the President of the Directors. He was Moderator of the General Assembly in 1835 and was often sent to that Body as a Commissioner. During several years of his later life he was President of the Board of Foreign Missions and occupied in addition, other positions of responsibility. The work devolving upon him was frequently onerous, but he gave himself thereto with earnestness and in the exercise of his ability met the demands of every situation. It is said of him that few of his contemporaries had more to do than he in moulding the destinies of the Presbyterian Church. He continued actively in the duties of the pastorate and in the fulfilling of other appointments, until within four weeks of his death, which occurred March 20, 1865.

His successor, the Rev. William Miller Paxton, D.D., LL.D., was born in Adams County, Pa., and was the grandson on the maternal side of the Rev. William Miller, D.D., for years pastor of the Lower Marsh Creek Church. His father was a leading lawyer of the Commonwealth; and the son after his graduation from Pennsylvania College, Gettysburg, in 1843 chose the same profession. During his legal studies he, however, decided that it was his duty to become a minister, and therefore entered the Theological Seminary at Princeton, graduating in 1848. He was ordained by the Presbyterian Church at Greencastle, October 4, 1848, and there he remained two years. His success in his work at Greencastle led to his being called to the First Presbyterian Church at Pittsburgh as successor of the famous Rev. Dr. Francis Herron. Installed in this important church in January, 1851, he speedily became felt both in the City of Pittsburgh and the surrounding region, and his pulpit labors in particular were attended by the divine blessing. Interested in the affairs of the Church at large, he was from 1860 to 1867 also Professor of Sacred Rhetoric in the Western Theological Seminary. In 1866 he was invited to the pastorate of this First Church of New York, which he accepted and where his work was equally successful as it had been in Pittsburgh. His interest in theological education led him in New York City, as in Pittsburgh, to add to his pastoral labors theological instruction, and he filled with distinction the post of Lecturer on Sacred Rhetoric in the Union Theological Seminary. In 1883 he was elected successor to the Rev. Alexander T. McGill, D.D., LL.D., in the Chair of Ecclesiastical, Homiletical and Pastoral Theology in Princeton Theological Seminary. Here likewise his eminent qualifications for the training of young men for the ministry had ample opportunity for their appropriate influence. Dr. Paxton was Moderator of the General Assembly at Madison, Wis., in May, 1880, and in September of the same year preached the opening sermon at the Second General Council of the World Wide Presbyterian Alliance which met at that time in Philadelphia. As a preacher Dr. Paxton stood in the front rank, and his eloquence and power were uni-

versally acknowledged. He was also among the foremost leaders of the Church in her progressive advance in benevolence and in missions, and in the general moral and spiritual uplift which beginning in the 19th century is gathering greater headway than ever before in these opening years of the 20th century. Active in connection with all the work of the church, he was specially interested in the Board of Foreign Missions, of which he was President from 1880 to 1884 and a member until his death at Princeton, N. J., November 24th, 1904, in the eighty-second year of his age.

We now come to the two ministers of the Church who are still on earth and who have been privileged to serve this Church as successors to their brethren who have passed on before, and who have received the crown of Righteousness. In dealing with their records, the speaker will confine himself to simple statements of fact.

The fourteenth pastor of the Church, Rev. Richard Davenport Harlan, D.D., LL.D., was born in Evansville, Ind., November 14, 1859, and of a family notable in the annals of Kentucky. He graduated from Princeton University in 1881 and from Princeton Theological Seminary in 1885. He was ordained to the ministry April 1, 1886, and at the same time was installed as pastor of this Church. He continued in the position until 1890 and then resigned, to follow theological studies at the University of Berlin. From 1894 to 1901 he was pastor of the Third Presbyterian Church, Rochester, N. Y., and from 1901 to 1906 the President of Lake Forest University, Ill. More recently he has been in charge of the George Washington University Movement, Washington, D. C., for the purpose of carrying out the spirit of Washington's last Will and Testament, in the development of a University for graduate work at the National Capitol.

The present pastor, the Rev. Howard Duffield, D.D., was born at Princeton, N. J., April 9, 1854, graduating from Princeton University in 1873 and from Princeton Seminary in 1877. The family of which he is a member is historic in the annals of the country and of the church. Ordained in June, 1877, he was until 1880 pastor of Leacock Church,

Leaman Place, Pa. He was also Pastor at Beverly, N. J., from 1880 to 1884 and of the Westminster Presbyterian Church, Detroit, Michigan, from 1884 to 1891. He became pastor of this First Church in 1891 and has rendered in this pastorate, services which have been most important in maintaining the past record of the church, and in securing its future permanency.*

The record we have considered sets forth certain things worthy of special attention. The old proverb is always true: "In To-day walks To-morrow." Some of the lessons of the record are the following:

1. Loyalty to Church standards is of potential value in connection with all church enterprises. The ministers of this

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*For the sake of the record, it is desirable to insert in a foot-note facts concerning Dr. Duffield's pastorate which the Speaker did not feel at liberty to introduce into his spoken address.

Dr. Duffield is ex-officio a Trustee of the Sailor's Snug Harbor and of the Leake and Watts Orphan House and a Manager of the Presbyterian Hospital. He served as Moderator of the Synod of New York and was four times chosen as Moderator of the New York Presbytery. For a time he was a Member of the Board of Foreign Missions, a Trustee of Lincoln University, and a Trustee of the New York City Mission and Tract Society. From the outset of his pastorate he has been a Director of Princeton Theological Seminary. He is a member of the Century Club, the Quill Club and Chi Alpha. He is Vice President of the Saint Nicholas Society, Lieutenant Governor of the Society of Colonial Wars in the State of New York, and Member of the Board of Management of the Veteran Corps of Artillery, and the Military Society of the War of 1812. He is a Member of the Sons of the Revolution, and an Honorary Member of the Huguenot Society of America and of the Marine Society of the City of New York.

During his pastorate the Thurlow Weed Mansion (12 West Twelfth Street) was purchased as a Manse and the Chapel in Eleventh Street was built. The Church was paved with marble. Its ten windows were filled with Memorial glass. Electric lighting was installed as a Memorial Gift. The Memorial Chimes were placed in the Tower. The Chapel Organ was purchased and the Church Organ was enlarged and perfected.

In addition to collecting an Endowment Fund of over Four Hundred Thousand Dollars, Dr. Duffield also secured a Working Capital Fund of Ten Thousand Dollars per annum, covering a period of ten years.

Church have been men of pronounced Presbyterian convictions, who combined in a remarkable degree denominational loyalty with that catholicity which is at the heart of the Presbyterian system. While holding strongly to their own opinions as to doctrine, government and worship, from James Anderson down to the present, these ministers have acknowledged the rights of conscience as the inalienable possession of all men. While thorough going Presbyterians they have been also large minded Christians and this has been of inestimable value in connection with the influence of the Church in the community, and in the moulding of American character upon positive and broad and generous lines.

2. The great value to a congregation, of which it is a part, of the Christian denomination. The pastors of this congregation have been, as a rule, ministers interested not only in the work and the progress of the congregation to which they were directly related, but also have had time for attention to the work of that great Fellowship of Churches, known now by the name of the Presbyterian Church in the United States of America. During Colonial Days, Anderson and Pemberton, Bostwick and Rodgers were leaders in the Councils of the Presbyterian Church and when the need arose, patriots in the front rank. After the achieval of Independence and the establishment of the Presbyterian General Assembly, this leadership was recognized not only in the Councils of the Churches, but further in the work of its Administrative Boards. Princeton College, and Princeton Theological Seminary were also the special objects of the activities of successive pastors. Five of the number were Moderators of the General Assembly: John Rodgers, 1789; John McKnight, 1795; Samuel Miller, 1806; Philip Milledoler, 1808; William Wirt Phillips, 1835; William M. Paxton, 1880. The history shows that there is no field of service to which an important congregation can more appropriately lend its influence for the upbuilding of the Church of Christ than through the service of its pastors in the work of the Church at Large. It has both a direct and a reflex influence. It stimulates other congregations to activity in national and world wide Christian

enterprises and it brings the congregations whose pastors are leaders in church work, to a higher standard of influence and a greater outreach of power. Narrowness gives place to breadth, and worldwide Christian activity stimulates congregational thoroughness of service and Christ-like sympathy.

3. The gracious and potent influence of the evangelistic spirit.

It is notable in the history of this Church that the first decided growth in numbers and influence was the result of the visits of the great evangelist the Rev. George Whitefield, and it is also notable that the only church in the city on his first visit which opened the doors of its edifice to him was the First Church. God's blessing followed. The Church was much prospered spiritually and, through its pastor Ebenezer Pemberton, ministered of the blessing it had received to other cities. This influence of Whitefield was continued in an especial manner in the pastorate of the Rev. John Rodgers, D.D., one of the converts of that great apostolic preacher of the eighteenth century. The Church is to be congratulated that not only the two ministers referred to, but others have been earnest in their efforts through the pulpit and in their pastoral labors in behalf of the conversion of sinners, as well as for the edification of saints. Evangelism is the key note of the religion of Jesus Christ, the divine Saviour, and the evangelistic spirit should be a decided feature of every ministerial life. One of the notable things about the history of evangelism in the United States of America has been the fact that the great evangelistic leaders frequently have been ministers holding to Calvinistic doctrine, as well as officially connected with the Presbyterian Church. It was true in this city of old, and history is often repeating itself, that men holding to the divine sovereignty and looking to the Holy Spirit for His guidance and blessing will add through their labors greatly to the numbers and also to the missionary spirit, not only of the Presbyterian but of other Christian Churches.

4. The power in church and ministerial life that is secured by the exaltation of Jesus Christ consciously to the first place, in thought, speech and act. He is the head of His body,

which is the Church. Out of the recognition of this headship flows incalculable benefit alike to congregations and ministers. Of the pastors of this Church it can be truly said that there was in all their ministry the sentiment put into rhyme by a distinguished theologian, who during his life was often in this pulpit. It was a favorite saying of the Rev. Archibald A. Hodge:

"I am a poor sinner, and nothing at all
And Jesus Christ is all in all."

The exaltation of Christ to His rightful place in the Church, and in the individual heart, and in the life of the Church, is the secret of power, of true prosperity and of permanence in connection with all spiritual interests.

May Christ reign more and more in the hearts of this people. May its ministers be through all the coming years true ministers of Christ and real stewards of the mysteries of God.

Many are they, whose earnest prayer is that all the desires of Dr. Duffield and his co-laborers for the increasing success of this congregation may be answered to the full, and this Church continue a great moral and spiritual power in this world, influencing the community until the Christ shall come in His glory a second time unto the fullness of salvation.

The Commemoration Prayer was then offered
By the Reverend Doctor George Alexander
Pastor of the Presbyterian Church on University Place

Then was sung the Hymn:
"Ten Thousand Times Ten Thousand."

The Closing Prayer and Benediction was pronounced
By the Reverend Doctor John A. Marquis
Moderator of the General Assembly:

"Almighty God our Father in Heaven, we thank Thee for the record of those saints that have gone on high. We praise Thee for the influence of this Church. As this Church has praised Thy name in the centuries gone by, we come to Thee as Thy children living in this present hour, to pray for Thy blessing upon us, that we may be their worthy successors.

"Endue us with the same spirit of trust in our Lord Jesus Christ. Baptize us with the spirit of evangelism. As in their time they were men of power through Jesus Christ, grant O our Father, that in our day and generation we may also be men of power.

"We pray that Thy richest blessing may rest upon this Church, upon the Pastor of this Church and upon the people who from Sabbath to Sabbath here lift voice and heart in praise and prayer to Thee.

"And now may the love of God, Our Father, the grace of the Lord Jesus Christ, our Saviour, and the fellowship of the Holy Ghost, our Sanctifier, be and abide with us and the people of God everywhere. Amen."

THE ANNUAL DINNER

The Presbyterian Social Union of New York City

Monday, December the Fourth, at 8.30 P. M.

The Presbyterian Union of New York is an organization composed of members from all the Presbyterian Churches of the City, associated for promoting social intercourse, to give opportunity for personal acquaintance and to quicken the sense of fellowship throughout the communion. In addition to several meetings during each season, at which literary and musical entertainment is provided, it is the custom of the Union to hold an Annual Dinner, to which the Moderator of the General Assembly is invited and at which eminent speakers discuss topics of outstanding importance, and general interest. By a happy coincidence, the date for the Dinner of 1916 fell within the time set for the Bi-Centennial Celebration of the establishment of Presbyterianism in the City of New York by the founding of the Old First Church, and at the gracious suggestion of the Moderator of the Presbytery, and the President of the Union, steps were taken to make the formal recognition of this notable event a prominent feature of this annual function. The fact of the Celebration having been in due form brought to the attention of the Union by the Church and by the Presbytery, the following action was taken: "The Executive Committee of the Presbyterian Social Union has accepted for the Union the invitation of the Old First Church on Fifth Avenue and Eleventh Street, and of the Presbytery of New York, to join with them in celebrating at this time the Two Hundredth Anniversary of Presbyterianism in New York City. The Presbyterian Union takes pride in commemorating the splendid and honorable traditions of the Church." With noteworthy courtesy the Union invited Dr. and Mrs. Duffield to be its Guests of Honor and requested the Pastor of the Old First Church to be one of the After Dinner Speakers.

The gathering of Presbyterians at the Hotel Savoy upon the evening of December 6th was more than ordinarily large

and representative. Groups of members from all the Churches of the Presbytery and the leaders of Presbyterian thought and work throughout the City and the land were assembled. The usual dining room was too small to accommodate the guests and tables were placed in the adjoining salon.

Mr. Edwin J. Gillies presided with characteristic grace and force. The Reverend Doctor Mendenhall, Moderator of the Presbytery, said grace. The Reverend Doctor Jowett, Minister of the Fifth Avenue Church, with great felicity of phrase, gave an impressive analysis of the "Religious Life in England as affected by the War." The Reverend Doctor Marquis, Moderator of the General Assembly, in words aglow with light and power, argued for the intensifying of the spiritual life of the Presbyterian Church throughout the land. The Reverend Doctor Duffield, Minister of the Old First Church, whose pastorate rounded out a quarter of a century at the same time that his Church reached the Bi-Centennial mark dealt colloquially with the theme dictated by the occasion. "Twenty-five Years—Behind and Ahead." The past he sketched with informal anecdote and personal reminiscence. The future he suggested was beckoning the Churches to realize not only a Social Union but a Spiritual Union of heart and life, from which all denominational influences should be eliminated and which should illustrate the great basic principle formulated by Augustine, "In essentials, unity; in non-essentials, liberty; in all things, charity."

ANNIVERSARY DAY

Wednesday, December the Sixth, Eight p. m.

The Festival Service

The Festival Service was devoted to a presentation of the varied lines along which the activity of the Old First Church had been exerted. The Order of Exercises was planned to bring into view the part which it had played in civic life, philanthropic interest, educational work, and church development within the city, and missionary enterprise throughout the world.

Invitations had been issued in large numbers to the leaders of all phases of ecclesiastical and civic thought and activity, and to the heads of the National, State, and Municipal Governments. The acceptances were general. The various Denominations and the Religious, Patriotic and Historic Societies of the City appointed delegations. For all the representatives of secular interests seats were assigned in the Church. The Presbytery and the Delegates from religious organizations assembled in the Chapel at seven-thirty o'clock. Wearing vestments and academic robes, they entered the Church in procession, at eight o'clock. Led by the Pastor, they marched down the South Aisle, across the end of the Church behind the screen, and passed up the Centre Aisle to the pews reserved for them. The Speakers of the evening, each with a special escort, was conducted to his place in the Pulpit. The long lines of the procession, defiling through the densely crowded church, the bright and various colors of the gowns and hoods, the brilliant uniforms of the Governor's Staff, together with the swelling tones of the Processional Hymn, ushered in the Festival Service with singular impressiveness. An Order of Service specially prepared for this function had been distributed to every one present. It contained in full every item of the evening's exercises so that each person was enabled easily and fully to take part in the Celebration.

The Salutation was read
By the Reverend Doctor Howard Duffield,
Minister of the Old First Church.

The Choir sang as an Anthem the
"Sanctus" by Gounod.

The Reverend George J. Russell
Moderator of the Presbytery of Long Island
then led in the Reading from the Psalter of Psalm CXLV,
and offered the Prayer of General Thanksgiving.

Then was sung the Hymn:
"O where are Kings and empires now.

A series of Anniversary Addresses, illustrating and emphasizing the varied lines of influence along which the ministry of the Old First Church had been exercised during the double century since its founding, were then delivered.

An Address entitled
THE OLD FIRST CHURCH AND HER CHILDREN
was then delivered by

The Reverend Doctor William Pierson Merrill
Minister of the Brick Presbyterian Church

The little band of Presbyterians, which dared to establish in New York City a Church of their own faith and order two hundred years ago, has grown into a brotherhood of sixty churches, with thirty-five thousand members. These Churches send back, through a past, rich with varied experiences of storm and sunshine, of growth in favorable and in unfavorable conditions, their greeting of reverence and love to the Old First Church, the Church that once contained them all. It is a staunch Calvinistic conviction that all of us were in Adam when he sinned. It is a realization no less sound and far more pleasant, that we were all in the Old First Church when it began its corporate life.

And we are still one. The family has not grown so large that we forget the inter-relationship. This occasion is like the homecoming at Thanksgiving Day or Christmas. The children are glad that they have homes of their own; they

may even be better friends for living in not too close an intimacy. But it is good to be brought together at times in the bonds of affection for the mother and the old home.

It would be quite inappropriate to attempt any historical review of the growth of Presbyterians in New York City. The time would fail me (as it failed even an inspired man on one occasion) and the work has been done by those far better qualified to deal with it. It is well to be content with a simple greeting. It is not inappropriate that this word of greeting should come from a representative of the Brick Church, for that child stayed long in the home; for forty years living one corporate life with the Old First Church, though in a separate building, not so much "tied to its mother's apron strings" as "bound in one bundle of life." It is a privilege to bring these greetings, however, not only from any one child, but in the name of the whole family.

The growth from one church to sixty does not adequately express the progress made by Presbyterianism on this island during the past two hundred years. For conditions are such in this abnormally crowded area, that churches are not easily started or maintained. The present situation represents a survival,—we will not say of the fittest, but of the most fortunate. There have been many consolidations,—intermarriages among the descendants. There is a familiar saying that that man is a public benefactor who can make two blades of grass grow where one grew before. But in the conditions that obtain here, we may well count that man a benefactor of the church, who can make one strong ecclesiastical organization grow, where two weak ones grew before. In the chorus of greetings brought to the Old First Church, "Jerusalem, the mother of us all," there are to be caught the voices of churches now no longer to be found in tangible form, churches that have been willing to fall into the ground and die, for the sake of the wider interests of Presbyterianism and of the Kingdom of God.

We may well permit ourselves on this occasion to dwell a little on some of the best outstanding characteristics which have marked the Presbyterians of the City of New York.

First of all, in the beginning and throughout, the Presbyterian Churches of this city have been characterized by a firm

and splendid loyalty to their own great branch of the Christian Church. Despite misunderstanding and wrong impressions which may have obtained among outsiders at times, I know that all will join with me in the confident assertion that nowhere in America is there a Presbytery, or any organization of Presbyterian men and women, more consistently and eagerly loyal to the standards of the Presbyterian Church, to the accepted statements of its belief, and to the historic principles and ideals of Presbyterianism. Perhaps we may be pardoned if, on such an occasion, we allow ourselves some indulgence in self gratification that we have been loyal when loyalty was severly tested; and that it seems clear to us that more than once we have been most faithful to historic Presbyterianism, when some were questioning our loyalty.

But the Presbyterian Churches of this City have been heartily loyal not only to the standards and creeds of their denomination, but as well to those larger interests, the work and spirit and best traditions of Presbyterianism. How the churches in this city have contributed and are contributing, their best, in men and in resources, to the nation-wide, and world-wide work of the great denomination of which they are a part! The Churches of this Presbytery have been foremost in studying the unity and the progress of the church.

Nowhere have we been more truly loyal to the spirit of our beloved church than in that which some count weakness, namely, our catholicity in giving and in service. Doubtless it is true of Presbyterians in general, and notoriously true of New York Presbyterians, that they give without stint from their resources of wealth and personality to all good work, to undenominational and inter-denominational undertakings, as freely as to their own church causes. No doubt it is a tendency carried too far in many cases; no doubt it is a weakness in the matter of denominational efficiency and success. But there is something finely Christian in it, something of the very essence of the Presbyterian spirit. For one of the deep and fundamental principles of our church is that we assert that we are not *the* church, that the true church of God is very wide and far-reaching, that all truth is ours,

and that all good work is ours. Catholicity of giving and of service is one of those weaknesses, through which the power of Christ rests the more upon a man, or a fellowship of men; one of those weaknesses in which we may well glory.

We recall with joy and gratitude the evidences that the stock is not failing, that the Presbyterianism of New York to-day is vigorous and alert. It was here that the vital task of Church extension in City conditions first took on adequate dimensions, and the leadership has been maintained. It is to this Presbytery that those look for guidance who the country over, are awake to the pressing problems of immigration and congestion. By no means the least hopeful and interesting among the children of the Old First Church, are the new churches among the foreign born residents of our City, centres of true Americanism, of civic worth, of Christian character building. What is there anywhere in the world, that comes nearer to a fulfillment of the inspired vision of a church made up of all peoples and kindreds and tongues than the International Presbyterian Church at Labor Temple? It points with hope to a time when this City shall be in truth the City of God.

So we, who have grown out of that first little band of faithful Presbyterians, salute the Old First Church to-night. We rejoice that the First Church is still here, still strong, still facing the future with hope and courage and determination. We give thanks for the real unity of our Presbytery, that, large as the family has grown to be, it is still one family. We hope and pray and believe that the best years of the Presbyterian Church on this island are still ahead of us; and as we look forward, our wish for the City which we love and serve in the name of Christ, and for the Church which is the loved Mother of us all, is found in the closing verses of the prophecies of Exekiel and Daniel:

"And the name of the city in that day shall be, the Lord is There." "And as for thee, go thy way; for thou shalt stand in thy lot at the end of the days." May the Old First Church be found standing in her lot, with her many children around her in one strong loyal family, when this City shall at last have become the City of our God.

An Address Entitled

THE OLD FIRST CHURCH AND THE WINNING OF THE WORLD

was then delivered by

THE REVEREND DOCTOR GEORGE ALEXANDER

PRESIDENT OF THE PRESBYTERIAN BOARD OF FOREIGN MISSIONS

Mr. Moderator, Members of the Presbytery of New York, Minister and Members of the Old First Presbyterian Church and Friends:

There is no more shining chapter in the annals of the First Presbyterian Church of New York than that which records its part in the winning of the world for Christ. It is no exaggeration to say that in her arms the enterprise of Foreign Missions, as prosecuted by the Presbyterian Church in the United States of America, was cradled.

In the year 1837 that Church proclaimed itself a missionary organization, created a Board charged with the task of fulfilling its missionary responsibility and located its headquarters in this city. The year 1837 was a disastrous year, a year of commercial panic which wrecked fortunes all over the land and especially in New York. It was also a year of ecclesiastical strife, resulting in a Presbyterian schism that remained for more than thirty years unhealed. In the midst of a tempest, the missionary craft was launched.

Dr. Samuel Miller, a Professor in Princeton Theological Seminary, and a former Minister of this Church, was the first President of the Board, which consisted of one hundred and twenty members scattered over the country. The Board in action was its Executive Committee, of which Dr. William Wirt Phillips, then Minister of this Church, was Chairman from the beginning. A wise and courteous leader of men, a strong and commanding figure, he stood at the helm until in 1865, death loosened his grasp.

With him were associated other honored members of this Church, notably Mr. James Lenox, founder of the Lenox Library and other civic institutions, who, after an interval of only two years, succeeded Dr. Phillips in the Chairmanship of

the Committee, and at the reorganization in 1870 became first President of the Board, as now constituted. Of this Committee the historian says: "Its meetings held weekly, with the attendance of the Chairman, rarely interrupted during a quarter of a century, constituted a pre-eminent factor in the advance of the work abroad and in securing for it the confidence and support of the Churches."

This record of fidelity is all the more remarkable since the First Church itself was in 1837 passing through a season of stress. Only two years before, its holy and beautiful house had been reduced to ashes in the great fire, which necessitated the strain of rebuilding on the old site in Wall Street, to be followed in a very few years by the wrench of removal to Twelfth Street.

Dr. William M. Paxton succeeded Dr. Phillips in Foreign Mission service as well as in the pastorate of this Church and continued to be a member of the Board until his death. For five years, from 1880 to 1885, he was President of the Board, so that, for half of the life of the Board of Foreign Missions, a minister or a member of the First Church presided over its deliberations and powerfully influenced its policies.

It is a matter of some interest to me personally that during fifty years of the life of that Board the presiding officer has been an Alumnus of the little college in Schenectady which it is my privilege to call Alma Mater.

During the first forty years of the Board's existence this Church was the largest contributor to its treasury. I take the record of a single year as a fair sample:—"contributions for Church Support $12,000, for Foreign Missions $36,000." Even as late as the year 1870, this Church contributed more than one-ninth of the Board's receipts from all our churches throughout the land.

Thirty years ago our Boards of Home and Foreign Missions occupied cramped quarters in a little old house at 23 Center Street. It was an honored member of this Church, Mr. Robert Lenox Kennedy, who by a personal gift of $50,000 and by his family influence, affected their removal to the former Lenox Mansion on the corner of 12th Street and

5th Avenue. If some of us had been as wise twenty years ago, as we think we are to-day, it is probable that the headquarters of the Presbyterian Church in America would have been a stately edifice in place of the towering commercial building on yonder corner, and Howard Duffield, instead of George Alexander, as President of the Board of Foreign Missions would be talking to you about "The Old First Church and the Winning of the World."

It should be added that in those formative years when forces resident in this Church were the controlling forces in the Board of Foreign Missions, the great missionary leaders, who being dead are yet speaking, were chosen, commissioned and supported in their heroic service. The Lowries, the Morrisons, the Newtons, the saintly George Boehm in India, Nevius in China, Hepburn in Japan, and Wilson in Africa,—men of extraordinary capacity and consecration, who exalted the task of world evangelization and made it glorious in the eyes of all people.

Little did the faithful men of that generation realize how wisely they were building and to what proportions the work of their hands would grow! Could they have foreseen that in this year of grace, their Board of Foreign Missions would be gathering and expending two and one-half millions of dollars, supporting fourteen hundred foreign missionaries and six thousand native helpers, maintaining schools, colleges, dispensaries and hospitals, establishing mighty centers of civilization, philanthropy, and Gospel light in every dark continent, they would have been as men that dream; "their mouth would have been filled with laughter and their tongue with singing."

If the Old First Church, Dr. Duffield, should die to-morrow, it would have its memorial in many a far land, and not only have a memorial, but be still working there. May she not die, but live through the ages, borrowing fresh courage and strength and stimulus from the traditions of her great past!

An Address entitled

THE OLD FIRST CHURCH AND EDUCATION

was then delivered by

THE REVEREND DOCTOR JOHN GRIER HIBBEN,
PRESIDENT OF PRINCETON UNIVERSITY

Mr. Moderator, Dr. Duffield, Visiting Delegates, His Excellency, the Governor and Members of the Congregation of the First Presbyterian Church:

I regard it a great privilege to bring to your church this evening the very hearty felicitations of Princeton University. The name of Princeton University would be unknown to the founders of this church. They knew Princeton only under the name of the College of New Jersey. One of the pastors of this church, Ebenezer Pemberton, belonged to the little group of men who founded at Princeton the College of New Jersey, and continued throughout his life a most influential and devoted Trustee of the College.

The test, perhaps, of any institution is to be found in its first years, and through this stormy period we had the constant sympathy, encouragement and support of Ebenezer Pemberton. And then the second period of storm and stress for the young College occurred in the days of the Revolution, and at that time Dr. Witherspoon was the President of the college, and a very intimate friend of John Rogers, the Pastor of this Church.

John Rogers was also a Trustee of the University. And from the beginnings of Princeton to the present day we have looked to the First Church for counsel and for substantial support. In our endeavor to repay this debt, we have been training young boys who have come to us, and in after years they have appeared in this pulpit as your pastors, with the stamp of the Princeton training upon their character and upon their preaching.

Presbyterianism has as one of its by-products—or perhaps I should correct myself and say one of its natural products—the founding of academies and colleges and universities. Our forefathers two hundred years ago at the founding of this

Church, and again one hundred and seventy years ago, at the beginnings of Princeton, had only three ideals which they hoped to realize; and to those ideals, which blended into one, they concentrated all their efforts, all their endeavor,—the Church, the School and the State. The men who founded the churches of this country were the men who founded our academies and colleges, and the men who founded our academies and colleges were among the foremost in the time of our country's greatest danger. For two hundred years you have been maintaining through all the history of this City a position in which you have done constructive work, ministering to the best citizenship of this community. You have stood in the very front line of battle. You have maintained your position here in the first line of trenches and you have not withdrawn when the powers of darkness closed about you; but here, at the point where you have been most needed, you have been and are doing, and I trust with the favor of God you will continue to do this great work of enlightening the darkness that surrounds you.

I think that we all feel in coming together on a festival occasion such as this, how deeply the shadows are cast about our national life at this present time, and through what a grave crisis we as the people are now passing. This may escape the man on the street, but the serious, the reflective person bears the burden of great anxiety and apprehension of what may come to us as a people in the near future.

On Thanksgiving Day last I happened to take up a book of addresses of Abraham Lincoln and turned, by suggestion of the day, to his Thanksgiving Proclamation in 1864. There was just one idea in that Proclamation which he elaborated, and just one thing for which he thanked God in the name of the American people, and that was, that they had been inspired and animated by God to show themselves courageous and resolute in the face of a great national crisis. No mention of the material wealth or abundant prosperity of the land; he mentioned only the moral and spiritual vigor of the people. Some one will say it was natural to emphasize the moral and spiritual vigor of the people and thank God for

it when the country was in such great danger. But I believe most profoundly that we as a people are tried not only by the perils of adversity but the more difficult, the more subtle perils of prosperity, and that at this present day we are passing through this period of trial. Can we as a people stand the material prosperity of the present day? Whether we know it or not, we are being at the present time weighed in the balance.

I do not know whether you noticed a few weeks ago the account of the death of a young man, a Lieutenant Butters of the British Army, who went out from the State of California to volunteer his services in this great world struggle. He died in the Somme attack. But just before that attack he wrote a letter home and that letter was published in our press. In the letter among other things he said he could not help but believe—as he expressed it—that they all were gaining a certain honorable advancement for their souls, in that struggle in which they were engaged. "Honorable advancement for their souls!" Can we say that to-day of the young men of America through all of their professions, through all of their business life, through all of their pursuits in this day of prosperity, that they are gaining an "honorable advancement for their souls." We know what the men of Europe, those young men, are gaining to-day. They are gaining a spiritual insight that they never had before. With all the terrible sacrifices of the war there is this compensation brought to those who are engaged in it, help of soul, elevation of spirit. God forbid that the young men of our country should be compelled to pass through such scenes in order to get such a reward.

And, therefore, I feel that this situation is to-day a challenge to the Church on the one hand and the College on the other. We are to see to it by all our endeavors, by all our energies, by a new consecration not only of our activities but of our thought, that we in some way stir up the young men of our country to realize their situation, their privilege, their opportunity and their responsibility. We—this Church, Princeton University, all the institutions of this country of a like kind—we are all to have a part in the building up of a new world. And how shall that new world be built?

Farseeing men to-day tell us as regards the economic and industrial world, as regards the political world, that there is to be one great idea that will dominate Europe, and if we are to keep pace with Europe it must dominate us. That idea is the idea of common interest, concentrated along the lines of concerted action. The day of extreme individualism is to pass, and pass away forever. We are to work together, industrially and politically. That is to be the great formative constructive idea. Can the church contribute anything along that line? It seems to me that the church has, out of the very essential idea of Christianity, this contribution to make to this country, namely, the idea of a common cause, the cause of truth and of justice, the cause of righteousness—the cause of the eternal God and His Christ.

One of the writers of the present day in France, perhaps we may say the most eminent of all the writers of this present day in any land, because he has just received as recognition of his brilliant attainments, the Nobel Prize,—looking out from Europe to-day amidst all the bloodshed, all the disaster of war, says that it is possible in his opinion to build up out of all this wreckage—what? What he is pleased to call the City of God! "For the finer spirits of Europe," he writes, "there are two dwelling places; one our earthly Fatherland and the other the City of God. Of the one we are the guests; of the other the builders. To the one we must give our lives and our faithful hearts; but neither family, nor friend, nor Fatherland, nor aught that we love, is to have ultimate power over the spirit. The spirit is the life. It is our duty to lift it above the tempests, to thrust aside the clouds which threaten to obscure it and build up higher and stronger the walls of that City wherein the souls of the whole world may assemble." And taking his idea, is it too much to say that it is possible for this Church, with concerted action, with all the forces that make for righteousness in this community, to make of this City, the City of God? Some may smile at the characterization of New York as the City of God. But it is possible, and if that idea can here by realized, it will be the hope and the salvation of our nation. But in order that it may be re-

alized not only the Church as an organization but the University as an organization, all of us individually, must take the very serious problem home to ourselves, how we may be able to simplify our lives so that we may bring them in line with this great project and to throw all of our energies into its realization.

You may have noticed a few days ago in a paper describing the burial of the late Emperor of Austria the program of the funeral procession was given somewhat as follows:—the funeral procession would be halted at the entrance to the vault in which are buried all together some one hundred and thirty-two of the old Hapsburg line. And as they stop, there is to come a challenge from within, "Who is there?" Reply will be made, "His Most Serene Majesty the Emperor Francis Joseph." The challenger will then reply, "I know him not." Responding to a second challenge, "Who is there?" the reply will be made, "The Emperor of Austria, the Apostolic King of Hungary." The challenger will answer, "I know him not." When for the third time the voice within asks, "Who demands admittance?" the master of ceremonies is to make reply, "A sinful man, our brother Francis Joseph." The portals will then swing open and the procession will enter.

A sinful man before God! A brother to one's fellowmen! That is the supreme condition of citizenship in the great "City of God." Shall we, my friends, wait until we come into the condition of the late Emperor of Austria at the time of our death, shall we wait for that day when we are reduced in the sight of God to our simplest terms? Shall we not rather seize now upon this idea to confess ourselves sinners in the sight of God, but brothers to our fellowmen? Let that idea rule us, not in the hour of death merely but in the full flood of life.

An Address entitled

THE OLD FIRST CHURCH AND SOCIAL SERVICE

was then delivered by

MR. EUGENIUS H. OUTERBRIDGE,

PRESIDENT OF THE NEW YORK CHAMBER OF COMMERCE

On this great anniversary of two hundred years of active life and service in this community, it is, I think, historically worth while and also interesting to recall the relations which the Old First Church and its members have had with social service activities in this City.

One hundred and sixteen years ago this Church must have already gained a distinctive position in the community in regard to its sympathies and activities in charitable work on a large scale, because it was in 1801 that Captain Robert Richard Randall, at that time a prominent and wealthy resident of New York City, declared in his will that, for all time, whoever might be the Pastor of this Church should be one of a small body of Trustees of his estate, which he was leaving for the establishment of that wonderful charity known as the Sailors Snug Harbor; and so it happens that your Pastor, Dr. Howard Duffield, has for twenty-five years been one of those Trustees.

Perhaps many of you do not know that Captain Randall's farm which constituted a large part of the estate which he was leaving for this purpose, included nearly all of that section of the City lying on the North side of Washington Square, up Fifth Avenue to Ninth Street and East to Broadway; a portion of it extending even to Fourth Avenue.

This densely settled section of the City can hardly now be thought of as having been a farm. With the care and development of that great tract of property, your Pastor has had to concern himself during the past quarter of a century; but what I am sure has interested him much more, has been the building up of that great Institution on Staten Island for the care and comfort of aged and infirm seamen, where they live out the remainder of their lives in this safe and peaceful harbor, free of all anxiety, with the comforts and indeed

luxuries, such as neither the forecastle or the cabin ever provided in the days of their active sea service.

Similarly also, the founders of the Leake and Watts Orphan Home in Yonkers provided that your Pastor should be one of the Trustees of that corporation, and through him this Church has been and will continue to be a directing influence in its affairs.

It was one of the members of this Church, Mr. James Lenox, who donated that splendid block of property between Madison and Park Avenues, and Seventieth and Seventy-first Streets, for the founding of the Presbyterian Hospital and upon which it now stands. The Hospital corporation was organized in the Old First Lecture Room, and as long as Mr. Lenox lived, all meetings of the Directors were held there.

Then, having thus provided for the physical needs and care of the sick and injured, this same generous giver thought of the intellectual needs of the people and gave to this City the wonderful Lenox Library.

Coming down through more recent years, the establishment of industrial classes, the support of convalescent and rest homes for aged women and many other good works have signified the broad and helpful activity of this church and its people in social service work.

Standing here between downtown and uptown, it has felt the fickle winds of fashion blow over it, and the changing tides of trade swirl about it, and pass on, leaving its foundation unshaken and its power for good undisturbed. Here it has touched, in greater or lesser degree, countless thousands of men and women, who in these economic changes and in the turmoil of their busy and transitory lives, have for a time, labored around this center and passed on. Here it stands, never closed, spreading its influence and welcome to all comers every day in the year. So much for the past.

In conclusion I would like to say just a word for the future.

Situated in perhaps the only part of the city of Greater New York that may be said to possess a "neighborhood" it supplies a spiritual and practical center for what, if the people of this neighborhood so will it, may become a center of

art, literature and religion. A center, which may express by its people, in its methods of life and in the character of its buildings, the ideals of cultured but simple living, free from ostentation and extravagance. In place of ever changing currents of trade, there may be substituted and perpetuated here a real civic center, a community life and spirit, a municipal example, which as pictured in the beautiful thought and words of Dr. Hibben, may make it indeed the First Little City of God in the City of Greater New York.

An Address entitled

THE OLD FIRST CHURCH AND EDUCATION

was then delivered by

THE REVEREND DOCTOR J. ROSS STEVENSON,

PRESIDENT OF PRINCETON THEOLOGICAL SEMINARY

I count it a great honor on this joyous occasion to bring the greeting of Princeton Seminary, an Institution which has trained for the Christian ministry six thousand men, the largest number sent out by any American theological institution, and which has to-day in the service of the church three thousand graduates, and an Institution which owes much in every way to the Old First Church. It was the Pastor of the Church, Dr. Samuel Miller, who more than a hundred years ago eloquently advocated the establishment of a Presbyterian Seminary. In the Assembly of 1810 he was Chairman of the Committee, which brought in a report recommending that a Seminary should be established and that it should be located at Princeton. This Church not only had a voice in the organization of our Seminary, but all through the years it has taken a most active part in its direction and maintenance. Not to mention gifts for special needs sent in from time to time—the amounts contributed by members of this Church—the Lenox family, Mr. and Mrs. R. L. Kennedy and Mrs. Winthrop—towards grounds, buildings and endowment reach a grand total of more than two million of dollars. On the Boards of Directors and Trustees this Church during the entire life of the Institution has been continuously represented.

All the Pastors of this Church since 1812 have, with the exception of Dr. Whelpley, been members of the Seminary directorate. Dr. Duffield's twenty-fifth anniversary as the Pastor of this Church marks his service of a quarter of a century as a Princeton Director. For fifty years this Church has been served continuously by Princeton Seminary graduates. There are two names which form the strongest links between the Seminary of the Presbyterian Church and "The Old First," Samuel Miller and William M. Paxton. The former resigned the Pastorate of this Church in 1813 to accept the Professorship of Church Government and Ecclesiastical History in Princeton Seminary, which position he filled for thirty-six years. He and Dr. Archibald Alexander are very properly considered the founders of Princeton Seminary. Dr. Henry A. Boardman of Philadelphia speaking of the Divine Spirit's influence in the establishment of the Seminary says, "His benign agency is especially to be recognized in the selection of the original Professors. Upon them would depend mainly, under Providence not only the character of this Seminary, but the character of future Seminaries to be established in other parts of the church and indeed the character of our ministry as a body. Our church can never be sufficiently grateful to God, that He so ordered events as to place the institution in the hands of two men who were prominently qualified for this very responsible trust." Dr. Paxton was called from the Pastorate of this Church in 1883 to take up the work of the Chair of Ecclesiastical Homiletical and Pastoral Theology, and in a faithful and wide-reaching service he labored for twenty years. The spirit of these two men has been woven into the very texture of the Seminary's life and work. Men of strong doctrinal beliefs, clearly apprehending the truth as it is in Jesus, and possessing a passion for its proclamation, they were men of irenic temper, always solicitious for the peace and harmony of the Church. When the question of theological training was agitating the church more than a hundred years ago, three propositions came before the General Assembly, first, to establish a Seminary in each Synod, seven in all; second, to establish two Semi-

naries in such places as might best accommodate the Northern and Southern divisions of the Church, and third, to found one great school in some convenient place. It was Dr. Miller's advocacy of one Seminary which prevailed, and the reasons he urged were, the advantage of large funds, a more extensive library, a greater number of professors, a system of education, therefore, more extensive and perfect; the youths educated in it would also be more united in the same views and contract an early and lasting friendship for each other, circumstances which could not fail to promote prosperity and harmony in the church. When the Old and New School parties arose in the Church the Princeton Professors counseled moderation and restraint. Indeed so tolerant was their spirit and so close their friendship with some of the New School men that conservatives in New York took alarm, and believing that Princeton was about to be captured by the liberal wing of the Church, they took steps to establish an Old School Seminary here in New York, going so far as to select a suitable site, and place funds in the bank for the undertaking. Dr. Paxton, brought up in the Old School branch, formed close friendships with New School colleagues, with Dr. William Adams first of all, for whom he cherished a boundless reverence, with Doctors Henry B. Smith, Thomas H. Skinner, Robert H. Booth, Howard Crosby, Charles H. Robinson. He was a lecturer in Union Seminary and held a place in the Board of Government. These men also brought to the Seminary the spirit of a strong and aggressive evangelism. When Dr. Miller began his work as a teacher he made the solemn resolution "that by the grace of God, I will not merge my office as a Minister of the Gospel in that of Professor." Trained for the pulpit he gloried in preaching and his heart glowed with a passion for souls. Along with his colleagues, the students of the Seminary, the President and some earnest students of the College, a day of fasting and prayer was observed in 1823, in behalf of a greater religious interest in institutions of higher learning. This marked the beginning of a revival and inaugurated what is since known as "The Day of Prayer for Colleges." Dr. Mil-

ler's biographer gives us a striking picture of him engaged in conversation with Daniel Webster as they journeyed by steamboat to Philadelphia. These two men walked up and down the deck and Mr. Webster listened intently, as the earnest prophet of the Lord set before him the claims of Jesus Christ. In like manner Dr. Paxton corresponded with President Buchanan, explaining to him the nature of experimental religion and the significance of a profession of faith in Christ and received from him assurance of his trust in the Saviour and decision to unite with the Church. These men held that Theological Seminaries are primarily training schools for ministers of the Gospel, and whose students should have the spirit of the original propagators of the faith, known as lovers and defenders of the truth, and friends of revivals of religion. And they also imbued the Seminary with missionary interest and zeal. Due no doubt to Dr. Miller's influence, the original plan of the Seminary has this aim: "It is to found a nursery for missionaries to the heathen, and to such as are destitute of the stated preaching of the gospel; in which, youth may receive that appropriate training which may lay the foundation for their ultimately becoming eminently qualified for missionary work." As early as 1829 Dr. Miller and Dr. Alexander and Dr. Hodge advocated the establishment of a Missionary Department in Princeton Seminary. Dr. Miller recorded in 1823 his resolution to devote himself more earnestly to the precious cause of missions, domestic and foreign. It was largely due to his advocacy in 1836, when he laid down the principle that the Church is a missionary and educational society commissioned to send the gospel to every creature and to train laborers therefor, that our Foreign Mission Board was organized. He was the first President of this Board and continued in office until his death. Dr. Paxton was also a member, and for a while, the President of this same Board, and sustained a similar relationship to the Home Board. It is not surprising, therefore, that Princeton Seminary has sent more men into missionary service than any other Institution in our land. The time would fail me to speak of other strong ties which bind Princeton Seminary to this honored Church.

Others have labored, and we who have entered into their labors can do nothing better and nobler than to make the past a success by increasing their heritage, fulfilling their worthy purposes and by following them as they followed Christ.

An Address entitled

THE OLD FIRST CHURCH AND THE COMMONWEALTH

was then delivered by

THE HONORABLE CHARLES S. WHITMAN
GOVERNOR OF THE STATE OF NEW YORK

To-night as I entered the Church, my very old friend Justice Goff, our former Recorder, recalled the fact that sometime ago, at a Presbyterian gathering in the City, the presiding officer remarked, "Our District Attorney, I know, is entirely at home in at least two places in this world; one of them is a criminal courtroom, and the other within the walls of a Presbyterian church." I grew up in a Presbyterian parsonage. I was graduated from there to the Criminal Court. I am thoroughly familiar with both places; and I am absolutely sure that a more intimate association on the part of both would be better for either.

By virtue of the office, which is likely to be mine for two years to come, it has been my privilege—and it is a very great privilege—to be present at gatherings, celebrations, anniversaries, centennials of various organizations, civic, social and religious, in various parts of this State in which we live, and which we all love. In addressing an organization consecrated to religious and social activities, as is this organization, and the hundreds and thousands of other organizations all over New York, I realize, as I know you do, the tremendous significance of what it means when a splendid gathering like this comes together to celebrate two hundred years of existence of this Church in this great City. But the real life of this Church, and of any church as old as this, or as young as this, is lived not alone within this City where it has stood for two hundred years, but in the vast numbers of men

and women who have gone forth from this Church, and from hundreds of other churches in this City of New York, who have been inspired here and in those other churches to noble lives, reaching and inspiring other lives as they have gone forth, bringing their wealth of splendid manhood and of splendid womanhood to the towns and villages throughout this State, and to other communities throughout the nation. All these have been, in a very true sense, making history for the First Presbyterian Church for two hundred years. It is impossible to estimate how much of good has been accomplished for the Commonwealth, and for this nation, by this organization brought into being two hundred years ago.

It is eminently fitting, it seems to me, that one who has a right, and who is extremely proud of the privilege of representing all the people of all the State of New York—ten millions of people or more—should rejoice with you, and should speak the sentiments which I know animate all people familiar with the conditions, and would inspire them all, did they but know the conditions, to rejoice with you and share with you in this service and on this occasion. We are brothers and sisters in this great State. We are divided in all kinds of ways, but after all, notwithstanding all that we say about each other, we really do love each other. Perhaps no one religious organization has played a more important part in the civic life of this City, and of this State, than has this old Church. It was old even in the days of the Revolution. It did not belong to a machine; it was irregular before the Revolution. Being a dissenting body, they would not even let it have a charter. It was not recognized at all. It was not an incorporated church before the Revolution. Its charter was held by the Presbyterian Assembly of Scotland. Yes, this Church was owned in Scotland before the Revolution.

The inscription upon its seal is, at least technically and legally, correct. "The First Church in the Commonwealth of New York!" A pretty big claim, my friends. Nothing modest about that claim on the part of the First Church. "The First Church in the Commonwealth of New York!" It was not the "first church" at all, but it was the first religious

organization to receive corporate existence under the first Act for the Incorporation of Religious Societies which was passed by the first legislature assembled in the State of New York after New York had become a sovereign State. The first religious charter given by the first legislature of the State of New York was given to this Church. There were politicians before the present generation; and I have often wondered if the fact that this Church should have received the first charter from the first Legislature, was at all due to the other fact that the Chaplain of that Legislature was the Pastor of this Church.

In revolutionary days, when social and religious organizations were divided, members of this Church were among the staunchest friends and supporters of Washington and his armies. General McDougal, Colonel of the First New York Infantry, Brigadier General in 1776, Major General in 1777, was an Elder in this Church all the time. A tablet upon the wall of this church building recalls the fact that Col. John Broome, a gallant soldier of the Revolution, was for many years a consistent and devoted member here; and the Pastor of this anything but meek and lowly flock at that time was a trusted friend of Washington, was the Chaplain of Heath's fighting brigade and leader of the first Constitutional Convention ever assembled in this State, of the Committee of Seventy, and, as I have said before, of the first Legislature of New York.

At the outbreak of the Revolution three of its members, leading lawyers of this city, who were consistent and conspicuous advocates of the principles which resulted in the American Revolution—the "Presbyterian Triumvirate," as they were called—sent a call to Boston and to Philadelphia and to the South for a convocation of the colonies of the South to take a stand for American liberty against British invasion of American rights; and this, says the historian Bancroft, was the origin of the call for a Continental Congress. I understand that some of the members of this Church are almost inclined to claim that the Continental Congress began in the First Presbyterian Church.

You saw a small portion of my army march up the aisle to-night. I know that some of you realized at least that this

was not the first time that military uniforms had been seen within the walls or the martial tread of marching feet heard in the First Church. Its building was used as a barracks for British soldiers, and as a riding school for the men that were fighting those who were defending American liberties much more than a century ago.

I might continue until I should tire you recounting incidents more of which I presume you have already heard during the past few days here in this building. Yours is a goodly heritage, a proud character. By what this powerful Church has done in the years that are gone we may know something of its possibilities during the years that are to come. It has exercised in years gone by a mighty influence in the life of this splendid commonwealth of New York, not only on account of its pulpit, which has ever been powerful, as it is to-day, but as well because its members were actively interested in the life of the community and the State—at least, they were in years gone by,—bringing to their duties the inspiring force of Christian manhood devoted to things that were true, that were righteous and that were of good report. If this land of ours is great it is because our souls have been made to keep pace with our minds, because we have permitted no fatal breach between our intellect and our ideals. If this greatness is to continue, if our conviction of our high destiny is to be realized, there must be no lessening in the importance of our religious institutions, in the value of ideals, in the militancy of faith. More than ever before the problems of life demand that religion shall be part and parcel of life, gaining new and more vital meaning with every day that passes.

There is no place in this world of ours for a church that disdains the work of the world and the life of the world. Remoteness and aloofness soon become uselessness. I know you will understand the allusion when I say we do not want our good churchmen "on the side lines," we want them "in the game."

It is the history of Christendom from the first, that religious movements have been marked by interest in human conditions and by fearless and united attack upon evil and upon

injustice. I admit no fundamental evil in our national life, in the life of our City or State. I hold it is good, all of it. There is not a single injustice that has not been cried out against, and that will not be remedied when the people come to realize the power that lies in united attack. To help to bring about this unity is peculiarly, it seems to me, the work of religious preachers and religious teachers and religious organizations; and by your splendid past and present, by the splendid service which you have rendered to the State and the land in the years that have gone by, we measure, and we have a right to measure, the things that you are abundantly able to do and the things that you are yet to do for the Commonwealth of New York and for humanity.

Then was sung the Hymn:
"God bless our native land."
The following Letters were then read by
The Reverend Doctor Marquis.

The White House,
Washington

Shadow Lawn,
October 23, 1916.

My dear Dr. Duffield:

I am complimented by the invitation so kindly conveyed by your letter of October twentieth to attend the two hundredth anniversary of the founding of the Old First Presbyterian Church in the City of New York, but, unhappily, it is impossible for me to accept because the celebration falls at the very time of the assembling of Congress for the last session of the 64th Congress.

Since I cannot be present in person, will you not accept for yourself and convey to the officers and members of the Old First Church my very warm congratulations on the occasion of the bi-centennial celebration of the founding of the congregation? They certainly have reason to look back with gratification and pride upon a long history of distinguished service to the community.

Cordially and sincerely yours,
Woodrow Wilson.

Sagamore Hill.

November 13th, 1916.

My dear Dr. Duffield:

I thank you for your kind invitation. I greatly regret that it is out of my power to be present on such an historic occasion.

With all good wishes,

Sincerely yours,

THEODORE ROOSEVELT.

November 7th, 1916.

My dear Dr. Duffield:

I write to congratulate you on the celebration of the Bi-Centennial of the Old First Presbyterian Church in the city of New York. The leading part which this old church has played in ecclesiastical affairs in America for two centuries makes this celebration of the utmost interest. Its service to our country during the Revolutionary period, in recruiting the Sons of Liberty from its membership, and furnishing many of the officers of the Continental Army, entitle it to the gratitude of all Americans. Such an historic heritage as that you have is exceptional among churches, and you are right to cherish it. I am sorry I can not be with you to join in the celebration, which I hope will be a great success.

Sincerely yours,

WM. H. TAFT.

A Greeting from the General Assembly of the Presbyterian Church in the United States was then delivered

By the Moderator

The REVEREND DOCTOR JOHN A. MARQUIS

It is my privilege to convey to the Pastor, the Officers and Members of this historic Church the Greetings of the General Assembly of that Communion, in whose history this Church has played so conspicuous a part. You have a great past, a past full of noble service and of glorious deeds; but you also have a future, of which we are desirous to congratulate you as well as upon your great record. The past with its services rendered to both the Kingdom of Christ and the coun-

try is magnificent, but we believe the future is going to be finer still, in service to the country, the city, and to the whole Church of Jesus Christ.

You have had the courage to stay downtown, when you might have gone to a more promising section uptown; and for that courage we greet you and congratulate you to-night, and take pride in you. You have a chance here to find the solution to a very difficult problem, one of the most difficult confronting the Church to-day; that of making the Church what it ought to be in a downtown district. The frontier of the gospel to-day is not on the plains. It is not in the Rocky Mountains. It is in the dividing line between Uptown and Downtown in our great cities.

You began as a pioneer Church two hundred years ago. You are a pioneer Church to-day in remaining in a great uncaptured section of the City into which the Church must ere long find an opening.

We trust you will find the key to making the Church a home in this downtown community, a place of warmth and sympathy, a place of invitation, of Christian experience and uplifting worship to the whole community.

I often think of this Church and of Trinity on lower Broadway, as oases in the great wilderness of granite cliffs about them; places where the grass is green, where there is an atmosphere radiating welcome and invitation. I have seen churches in some of our cities whose only announcement or sign on the outside, visible to the naked eye, was the address of the undertaker. I am sure that the outside of this Church is going to present a vastly different front to the community. What greater service can you render to the community or to the Kingdom of Christ than to make the people round about feel that here is a spot where they can think of higher things, where there is warmth and cheer and help, that after all this is a good community to live in, and in which they can safely train their children. In a good many of the Western cities they have what is called a "booster" committee, the business of which is to convince everybody in the world outside, that that particular town is the best place on the planet

for sensible people to live in,—with what regard for the truth I shall not say. At any rate they are performing a psychological service to the community, making people satisfied to be there, glad to be there, to live their lives, and rear their children. It works for contentment, for peace, for law and order, for public improvement and public spirit in everything. This is what a Church should be; a leaven to make people contented, and happy, to make them proud of their situation and work in life. This Church has a great chance here in the heart of the world's metropolis to show the rest of us how to find the solution of what we call the downtown problem.

I greet you and congratulate you in the name of Presbyterians everywhere. I assure you of our prayers and our good wishes as you enter the third century of your history of service to the Kingdom and the Country.

Then the Apostles' Creed was recited by the People, a Collect was read by the Pastor, and Dr. Mendenhall pronounced the Benediction.

The Procession then reformed and returned to the Chapel singing as a Recessional Hymn,

"Forward be our watchword."

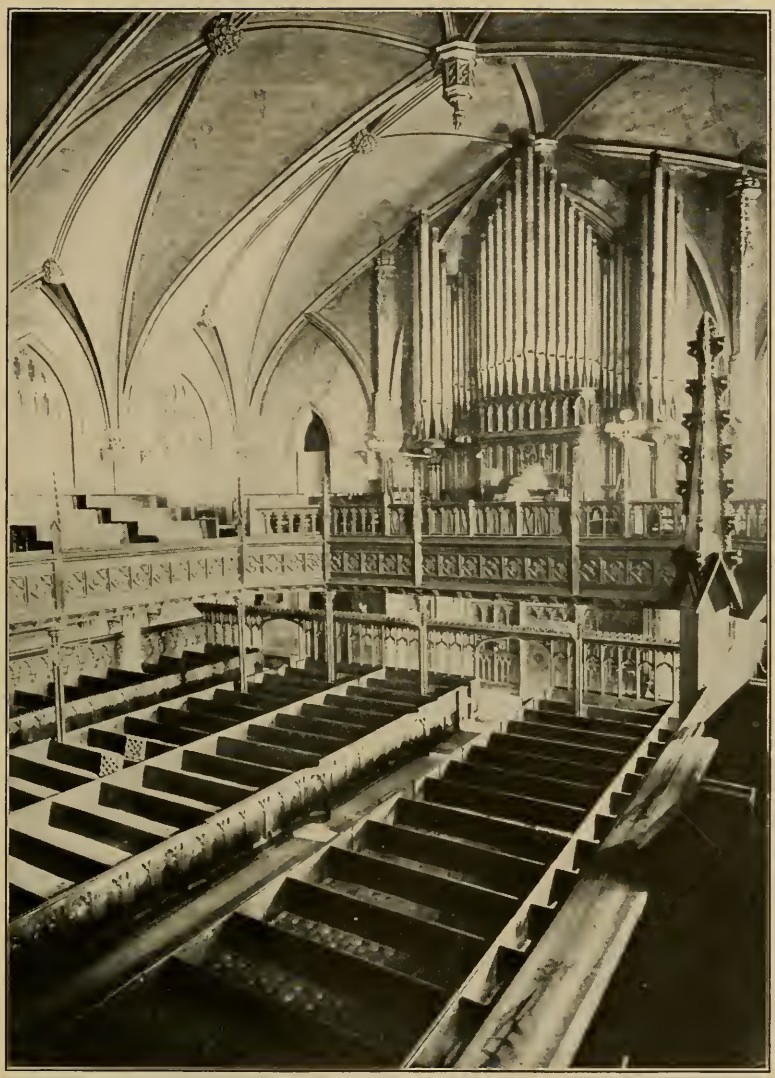
THE PASTOR'S XXVth ANNIVERSARY

Thursday, December the Seventh, 8 P. M.

The Organ Recital

Soon after Doctor Duffield had been installed in the pastorate of the Old First Church, William C. Carl was engaged as Organist and Choir Master. Doctor Duffield began his work the first Sunday of December, 1891, and Mr. Carl entered upon his duties the second Sunday of March, 1892. From the outset Mr. Carl coöperated with the Pastor most sympathetically and helpfully, consulting his wishes in every particular, carrying out perfectly his every suggestion, and lending his aid in every way in his power to assist in promoting the welfare of the Church. By untiring effort, as well as masterly ability in his art, he has developed the musical interests of the Church, establishing them upon a high level and greatly enlarging their scope. The character of his work commanded such public recognition that the University of the City of New York conferred upon him the degree of Doctor of Music. The musical features of the Bi-Centennial Celebration were planned with great care, prepared for with painstaking thoroughness and executed with notable skill—contributing in a marked degree to the impressiveness of the Festival Services. With characteristic courtesy, Dr. Carl tendered the Pastor a special Recital in honor of the "Twenty-fifth Anniversary of the Pastorate." This was given on the evening of Thursday, the seventh of December. The program consisted entirely of excerpts from Wagner's "Parsifal," christened by the composer a "Stage Consecrating Drama." The following numbers were rendered, illustrating the theme of the drama, and the unfolding of its plot:

The Prelude
The Entry to the Hall of the Grail
The Lament of Amfortas



The Voice from on High
The Chorus of the Flower Maidens
The Narrative of Kundry
The Good Friday Spell
The March of the Grail Knights

Assisting Doctor Carl were the following artists:
MARGARET HARRISON, *Soprano*
ANDREA SARTO, *Bass*
ALIX YOUNG MARUCHESS, *Violinist*
WILLIAM G. REDDICK, *Pianist*
WILLIAM IRVING NEVINS, *Chimes.*

Comments upon the work were read by Doctor Duffield from a monograph which he had written upon "Parsifal." The entire performance was of unique interest. The Organist interpreted the marvelous music with rare force and charm. The artists who assisted him rose to the severe demands upon their skill. The audience, which crowded the Church to its capacity, gave every evidence of keen satisfaction and appreciation.

The event was in every way worthy of the occasion—in idea, in execution and in spirit. The very selection of "Parsifal" for a Recital which was to be a tribute to the fellowship between art and religion was peculiarly happy. The remarkable saturation of this noble work with the devotional spirit was emphasized by Dr. Duffield, who, among other remarks, said: "The Feast of the Grail in 'Parsifal' is a composite symbol invented by the author of the work to lay stress upon the idea of the redemption of humanity through atoning sacrifice, which is the tap-root of all religious thinking. On this point let Wagner speak for himself: "It is the function of art to preserve the inner kernel of religion; and the way it does this is to take the mythical symbols which religion insists on having men believe in their literal sense; to conceive them in their emblematic sense; and by ideal representation to call attention to the deep truth which is concealed within them." The spirit of intense religiousness with which this drama is saturated, and the noble forms in which it finds expression, would seem to have opened to the Church an inviting opportunity. Every

friend of the truth may well rejoice from the heart, that the lyric stage has been so uplifted that the presentation of such a work is possible, a veritable "stage consecrating play," converting the opera house into a pulpit for the publication of the noblest themes to moved and reverent throngs; and stirring to its depths the universal heart, by the exhibition of eternal verities. It is a spectacle to command the Church's grateful and sympathetic approbation, to behold a mighty genius tasking his rare powers and enlisting every resource of all the arts, to bear witness to the splendor and the sovereignty of the vital elements in the doctrine of the Christ, those very truths which the Church exists to publish. Such a unique product of mental power as "Parsifal" is a mighty apologetic for Christianity, and its author an ally whose service the Church should gladly hail, in the age-long effort to emancipate humanity from its woe, and to brighten this sad earth."

THE PASTOR'S XXVth ANNIVERSARY

Friday, December the Eighth, 8.30 to 10.30 P. M.

The Church Reception

Twenty-five years as Pastor of one Church, guiding it from uncertainty into security, is a goodly record. Among the brightest spots in that whole successful period is this Bi-Centennial Celebration, and the most personal and intimate event of that Celebration, was the Reception on December the eighth, given by the Members and Friends of the Old First Church to Doctor and Mrs. Duffield.

By a happy coincidence Doctor Duffield rounded out the Quarter Century of his pastorate at the very time the Church completed the Second Century of its work. The Twenty-fifth Anniversary of their coming was made the occasion of a heart stirring expression of the Church's love and loyalty to the Pastor and his Wife.

The Reception was one of the most impressive events of the kind ever held in the Old First Church. The Chapel was beautifully decorated. The Officers and Members of the Church with their friends and neighbors filled the room with a glad assemblage. The bright faces and glad voices charged the atmosphere with a contagion of rejoicing. The spirit of thanksgiving and congratulation throbbed in every heart. During the earlier part of the evening Doctor and Mrs. Duffield played the part of host and hostess and received all the guests, each of whom shook hands and expressed their good wishes with characteristic Old First warmth and enthusiasm. Near them on the platform where they stood was a large and beautiful model of the Church, its Tower rising to the height of at least three feet. Illumined by electric light and surrounded by a grove of palms and ferns, it added a uniquely interesting feature to the Festival. Following the Greeting Period, Mr. Henry Miller, a member of the Choir, sang with fine effect a group of "Songs of our Forefathers." Miss Maud Morgan, who has so endeared herself to the Church by her winning

personality, as well as her marvellous skill as an artist, rendered several beautiful selections upon the harp.

Mr. Jaquith then announced that there would be a Roll Call of the Members of the Church. First he read the names of all those who sent no reply to the letter he wrote them, and in which he requested that they answer and let him know whether or not they could attend the Reception. It was suggested that if any of these were present, that they be brave enough to stand up and announce their presence. Several of those who had forgotten to answer the letter had come. Then he read the names of those who sent a message saying that they could not come. One was read from Mrs. Fairchild, a member for more than fifty years; another from Miss Greenleaf, whose membership neared the mark of sixty-five years; another letter was from a young man who was out on the border, but whose heart was right here! This was followed by the Roll Call of those who had responded and who were present.

After another musical number, Doctor and Mrs. Duffield were asked to step to the door. Twenty-five of the young ladies of the Church, each with an annunciation lily in her hand, entered and, crossing the back of the room, lined up on either side of the center aisle. Raising their lilies and crossing them, as soldiers cross their swords at a military wedding, they formed a floral arcade, through which Doctor and Mrs. Duffield passed to the platform. As they walked between the lines Dr. Carl played the chimes, producing a most beautiful effect. Colonel Olmstead awaited Doctor and Mrs. Duffield at the platform and in a masterly address voiced with rare eloquence and tender feeling the people's grateful appreciation of all that their Pastor had been to them and their deep and abiding affection for him.

Colonel Olmstead said:

"Dear Doctor Duffield:

"Many years ago, in a Southern city, it fell to my lot to express for a congregation of grateful people their affection for a beloved Pastor upon the 25th anniversary of his pastorate.

To-night that experience is repeated for me. It is now my happy privilege to speak for this people, *your people,* to tell you in their behalf, how deeply their hearts are stirred by this occasion, how warm their sympathy with the emotions that must fill your breast, how sincere their thankfulness to Almighty God that the bond which unites you to themselves, which was created twenty-five years ago, has grown in strength and vigor with the passage of time and now knits our hearts together indissolubly.

Twenty-five years—how short a period in the history of a world, yet how long to the individual experience. We look back upon our own lives, and to each one of us the retrospect lengthens as the mind dwells on details without number. The hours and days and months and years have been so full that we measure them no more by the ordinary standards of time, but rather by what they have brought to us of joy or sorrow, happiness or care, prosperity or adversity. If this be so with each individual one of us, much more with you who in addition to the happenings of your daily life have been called upon through sympathy and because of your holy office, to bear our burdens and trials as well. And if, perchance, this has made the years seem long to you there is the all compensating circumstance that the slender tie of 1891 has become the riveted steel of 1916.

We congratulate you, dear Pastor, upon all that has been accomplished for the material interests of the Church during these twenty-five years, recognizing that the result has been due to your personal effort. It is a thing for you to be proud of, and for us to be grateful for. But most of all do we bless God that, throughout your ministry amongst us, the Cross of Christ has been preached with faithfulness and power. From your lips we have heard no uncertain sound, no fanciful doctrine, no strained interpretation of the Scriptures, but 'the pure milk of the Word,' continuous demonstrations of 'the faith once delivered to the Saints.'

We congratulate you, also, upon the coincidence between your anniversary and the Two Hundredth Anniversary of this dear Church. Fitting is it that they should fall together, to remind

us that as we now look back upon the saintly labors of the long line of consecrated men who dug deep these foundations and reared high this bulwark against sin and unrighteousness—even so future generations will revert to this, your era, with hearts aflame with gratitude to God.

Because of these things, beloved Pastor, your people find it impossible to permit this occasion to pass without some tangible expression of their love and appreciation. And because it is desired that the Dear Lady who stands by your side (she who in her own way has been a joint minister with you through all these years), because we wish her to share in what is going out from our hearts to you, I am commissioned to ask your acceptance of a gift that may brighten and beautify the domestic board, that center of the home, where her graceful hospitality has so charmed in the days that are past, and will continue to charm in the days to come. The Committee upon whom devolved the selection of the gift, found, after it had been provided, that more and more of the congregation were wishful to take part in this expression of affection. Their later contributions have been put into the pure gold 'coin of the realm' fit emblem of the purity and strength of their feeling for you.

My dear Pastor, in many a man's life there is found a season of storm and trial when rivers of affliction seem to sweep him away from everything fixed and stable, out into a shoreless ocean, where waves and billows of adversity overwhelm and beat upon his head. God grant that such may never be your portion, but that happiness alone may fill up the measure of your days.

Yet come what will, come what may, your people would point, in evidence of their unfailing affection, to the words engraved upon one of these pieces of silver, 'Many waters cannot quench Love.' All things else may pass away and come to naught, but our love for you is abiding. Love is of God, the sweet antidote for every sorrow of earth, the eternal joy of heaven."

"Many waters cannot quench Love."

At the close of his speech he presented them with a beautiful sterling silver Tea Set, four Candle-sticks and a Purse of one hundred and fifty dollars in gold. The following words were inscribed on the Tea Pot, "Many waters cannot quench love."

In a brief response Dr. Duffield spoke of the sheer impossibility of putting into speech the emotions which such circumstances awakened, referred to the days of stress and strain through which he and the people had passed, and which had welded them together in bonds of peculiar intimacy, emphasized the fact that to the manifest interposition of God was due the deliverance of the Church from the perils with which it had been menaced, noted the large share which Mrs. Duffield had taken in bearing burdens, and inspiring courage in the dark hours, and reminded the people that she was a gift to him from the Old First, felicitated the congregation upon the circumstances which made their entrance upon the third century of the Church's ministry so fraught with promise, expressed his deep gratitude at having been permitted to serve with them for so long a term of years, and the hope that he would be able, during whatever time of service might yet remain for him, to put into deeds the story of his love for them, which he could never put into words.

As the flower girls returned to the back of the room, each one presented Mrs. Duffield with her lily, making one blossom for each of the twenty-five years that Doctor and Mrs. Duffield had been connected with the Old First. Refreshments were served, followed by a short social hour of heart warming fellowship, which crowned an evening never to be forgotten.

CONSECRATION DAY

Sunday, December the Tenth, 11 A. M.

The Holy Communion

So far as was possible, the entire membership of the Church, both those in active service and those who had removed beyond its bounds, but retained affiliation with it, were notified of this proposed regathering of the family at the Communion Table, and were urged to make a special effort to be present.

Invitations were also sent to those associated with the Church in former times, whose names and work were ever cherished in the Church's recollection. The response was large and sympathetic. The congregation which assembled for this tender service, to express their adoring sense of the divine goodness, and to render their fealty to the God of their fathers, filled the Church, and was representative of the various circles to whom the Old First Church was a golden center of life. Doctor Duffield was assisted in the celebration of the Communion by the Reverend Doctor Robert Mackenzie, Secretary of the College Board, and the Reverend Doctor James Oscar Boyd, Pastor of the Church of the Redeemer, Paterson, New Jersey. Dr. Mackenzie had ministered to the Church so steadily during the long illness of Doctor Duffield that a feeling of pastoral relationship had grown up between the People and himself. Doctor Boyd was the one son of the Church who had entered the gospel ministry during the present pastorate, and his honored father had been an Elder in the first days of Doctor Duffield's New York ministry, a wise counsellor, an efficient worker, and a true friend.

Mr. Robert Ferguson, who occupied a chair in the Session during the opening of the pastorate, and had upheld the Pastor's hands during many of its most trying hours, was happily present, and aided in the distribution of the elements, as did Doctor Benjamin G. Demarest, whose devotion to the Church, and enthusiastic desire to promote its interests, found expres-

sion in the gift of the Huguenot Window. The Members of the Session present and assisting in the Celebration of the Sacrament were, Mr. James K. Andrews, Mr. Paul Caldwell, Mr. Charles E. Davis, Mr. James Henry, Mr. Henry C. Martin, Mr. Robert G. Parr, Mr. Roger H. Williams.

At eleven o'clock, while a beautiful chorale of Bach's was being played upon the organ, the Ministers and Elders entered the Church through the Chapel Door, Doctor Mackenzie taking the large chair, North of the pulpit, Doctor Boyd that upon the South side, Doctor Duffield the Chair at the right side of the table, and the members of the Session their accustomed seats.

The opening services, including the Institution of the Sacrament and the Invitation to the Table, were conducted by the Pastor. Doctor Boyd and Doctor Mackenzie then took the seats at either end of the Communion Table, Doctor Duffield occupying the chair vacated by Doctor Boyd. After the quotation of appropriate Scripture and a Consecrating Prayer, Doctor Boyd distributed the Bread. A moving address was made by Doctor Mackenzie, who then distributed the Wine, and closed the Celebration with a Prayer of Thanksgiving. After Christ's "Benediction of Peace" had been sung by the Choir, Doctor Duffield took his place behind the Table, and spoke a few sentences concerning the "Communion of Saints," emphasizing the presence and participation in all these services of that great "cloud of witnesses" who through the long years of two centuries had given themselves to its work, and of whose prayers and faith and sacrifice this great festival of the Church's Bi-Centennial was the happy fruition.

The Sacramental Service was concluded with the Apostolic Benediction, "Now the God of Peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight through Jesus Christ, to whom be glory forever and ever. Amen."

CONSECRATION DAY

Sunday, December the Tenth, 8 P. M.

The Choral Service

The Bi-Centennial Week closed with the "sevenfold symphonies and harping hallelujahs" of "The Messiah." The evening of Sunday, December the eleventh, was set apart for the rendering of Handel's masterpiece. The Choir, who by their whole-souled and thorough work had so greatly enriched the Anniversary Services, was for this occasion largely augmented, their number being doubled. Solo singers of distinguished ability had been secured. Bechtel Alcock, Tenor; Miss Margaret Harrison, Soprano; Miss Merle Alcock, Contralto, and Mr. Henry Miller, Bass.

This Service was presided over by the Reverend Doctor Edward M. Deems, Chaplain of the Sailors' Snug Harbor, to which Institution the Old First Church stands in such close historic relations. With him in the Pulpit, were the Reverend Doctor Mackenzie, the Reverend Doctor Boyd, and the Pastor of the Old First Church. Opening the Service with a Scriptural Salutation, Doctor Deems read as a Scripture Lesson the One Hundred and Fifteenth Psalm and pronounced the following Collect, with which it is the custom at the Old First Church to preface all Choral Services and Organ Recitals:

"O God Almighty, and All Loving, Who hast given us hearts that hunger for beauty, and Who by the voice of music doth speak to our souls messages that are sweet and wonderful and passing the power of words, make us grateful to Thee for the privilege of this hour, and cause its influences to brighten and enrich our lives, and to bring them into harmony with Thy life. Through Jesus Christ Our Lord. Amen."

The following numbers of the Oratorio were then rendered:

OVERTURE

Comfort ye my people.
Every valley shall be exalted.
And the glory of the Lord.
Thus saith the Lord.
But who may abide.
O thou that tellest.
For unto us a child is born.
Pastoral Symphony.
There were Shepherds.
Glory to God.
Rejoice greatly.
He shall feed his flock.
Come unto Him.
His yoke is easy.
He was despised.
Lift up your heads.
Why do the nations.
Since by man came death.
By man also came the Resurrection.
I know that My Redeemer liveth.

HALLELUJAH CHORUS

The solemn dignity of the old Gothic interior, the power and beauty of the familiar words and the well known harmonies, the sympathetic and skilful interpretations of the singers, the intelligent and masterful accompaniment, and leading of the Musical Director, and the uplifting consciousness of the occasion, blended in a presentation of "The Messiah" that carried its sublime message home to every heart. The exalted devotional feeling which took possession of the great congregation of listeners was remarkable. The art of the composer, and the skill of the performers, were alike forgotten in the deep emotion with which all were stirred by the spiritual content of the Oratorio.

The Hallelujah Chorus had been transposed from its place in the body of the work and made the closing number of this service. As the trumpet-like notes of the introduction sounded the throng rose. As the thrilling and triumphant "Hallelujahs" ceased, instead of pronouncing the customary Benediction, Doctor Duffield spoke the following words:

"'And they saw no man—save Jesus only.' During this wonderful week the names of great leaders have been upon our lips. The forms of devoted servants of the cross have been in our thought. We have had a vision of that vast com-

pany of men and women and little children who, with courage and patience, with prayer and toil, through two hundred years, have held high in this mighty City the banner of the cross. This octave of services reaches its climax in this matchless song to the "Messiah." At the closing moment of this Celebration, all names pale before one, as the brightness of the stars is hidden in the splendor of the sun. One name alone thrills our souls, that name long ago written upon Calvary's cross, that name which bye and bye all intelligent being shall acclaim with hallelujahs. One form alone enthralls our souls, the form of Him for whom our fathers lived and died, of Him whom we love and whom we serve, of Him to whom this Church shall render its homage and its ministry until time shall be no more. With the voices of the past thrilling our hearts, with the call of the future kindling our enthusiasms, we join the song of the ages, we anticipate the anthem of the skies, and cry—'Worthy is the Lamb that was slain, to receive power and riches and wisdom and strength and honor and glory and blessing, forever and forever. Amen and Amen."

Thus, with ascriptions of praise to the Divine Christ, the Old First Presbyterian Church in the City of New York entered upon the Third Century of its ministry.

THE SUPPLEMENT

MINUTE ADOPTED BY THE

Presbytery of New York and Sent to Every Presbyterian Minister in the City

October 31st, 1916.

Dear Brother:

This year the First Presbyterian Church of this City will celebrate the 200th Anniversary of its founding, and the establishment of Presbyterianism in New York City. Presbytery feels that such an important event should be noted by all the congregations under its care and to this end the following program has been adopted:

On Sunday, December 3rd, in the Old First Church at the morning service the Moderator of Presbytery will preside and there will be an historical sermon by the Pastor, Rev. Howard Duffield, D.D. In the evening in the same Church there will be a sermon commemorative of the Ministers who have served in the Old First pulpit. On this same day Presbytery requests that all the churches of this Presbytery, as far as possible, note this important event by historical sermons or by such references as shall impress upon the minds and hearts of the people the spirit of Presbyterianism.

Presbytery has decided to unite with the Presbyterian Union at its Annual Dinner, December 4th, in the celebration of this Anniversary.

Presbytery recommends that on Wednesday, December 6th, at eight o'clock, an Anniversary Service be held in the First Church in which the wide spread and varied influence of the Church be reviewed by representative speakers. Presbytery is to attend this service in a body and it is to be regarded as the mid-week meeting for the Churches.

By Order of Presbytery,

Fraternally yours,

Jesse F. Forbes,

Stated Clerk.

THE ORGANIZATION OF THE OLD FIRST PRESBYTERIAN CHURCH

DECEMBER, NINETEEN HUNDRED AND SIXTEEN

The Pastor of the Church,
THE REVEREND DOCTOR HOWARD DUFFIELD.

The Assistant to the Pastor,
MR. HAROLD C. JAQUITH.

The Session,
COLONEL CHARLES H. OLMSTEAD, *Clerk.*
ROGER H. WILLIAMS, *Treasurer.*

JAMES K. ANDREWS.
PAUL CALDWELL.
JAMES HENRY.
HENRY C. MARTIN.
ROBERT G. PARR.

The Board of Trustees.
THE PASTOR AND THE RULING ELDERS.
ROGER H. WILLIAMS, *Secretary.*
JAMES HENRY, *Treasurer.*

The Board of Deacons,
J. RANDOLPH GRAHAM, M.D., *Chairman.*
JAMES W. DURKEE, *Clerk.*
CHARLES L. THORNE, *Treasurer.*

FERDINAND AUFMKOLK.
HARRY BEST.
ELMORE A. HALL.
W. WHITMAN NEILSON.
HENRY HAMILTON.
FRANK D. HUTCHINS.
ROBERT H. MCGOWAN.
J. R. K. SHARP.

The Church Visitor,
MISS ALICE SALT.

Organist and Musical Diretcor,
DR. WILLIAM C. CARL.

Soloists,
MISS MARGARET HARRISON, *Soprano.*
MR. HENRY MILLER, *Baritone.*

Sexton,

Benjamin W. Lewis.

Societies and Clubs,

Graded Bible School—Classes for all ages.
Christian Endeavor Society—President Miss Gallagher.
Junior Endeavor Society—Leader, Miss Salt.
Women's Missionary Society—President Mrs. Duffield.
Mothers' Meeting—Leader, Miss Salt.
Industrial School—Superintendent, Mrs. Duffield.
Women's Work Meeting—First Directress, Miss Evans.
Old First Girls' Club—President, Miss Cushier
Senior Girls' Club—Girls from 16-20.
Intermediate Girls' Club—Girls from 14-16.
Old First Fraternity—Young men over 18.
Senior Boys' Club—Boys from 16-18.
Intermediate Boys' Club—Boys 14-16, Mr. Duncan Ferris.
E. H. T. Boys' Club—Boys from 12-15, Mr. Harry Schroeder.
Junior Boys' Club—Boys under 14, Ferdinand Aufmkolk.

The Flower Committee,

Mrs. Wilking B. Cooley, *Chairman.*

Miss Elizabeth Davis. Miss Pansy Fiske.
Miss Winifred Duffield. Miss Rhoda Geddes.

Holy Communion

The Holy Communion will be celebrated at 11 A. M. on the second Sunday of February, April, June, October and December, and at 8 P. M. on the second Sunday of January, March, May and November. The Sacrament of Baptism will be administered in connection with any Service if due notice be given to the Pastor.

THE INVITED GUESTS

The Honorable Woodrow Wilson,
President of the United States.
The Honorable Theodore Roosevelt,
Ex-President of the United States.
The Honorable William Howard Taft,
Ex-President of the United States.
Major General Hugh Lenox Scott,
Chief of Staff of the United States Army.
Major General Leonard Wood and Staff.
Rear Admiral Nathaniel L. Usher and Staff.
The Honorable Charles S. Whitman and Staff.
Governor of the State of New York.
The Honorable John Purroy Mitchel,
Mayor of the City of New York.
Mr. Eugenius H. Outerbridge,
President of the Chamber of Commerce.
The Heads of Departments of the Municipal Government.
The President of the Board of Aldermen.
The Justices of the Supreme Court.
The Judges of the Appellate Division.
The Judges of the Court of General Sessions.
Doctor John H. Finley,
Commissioner of Education in the State of New York.
Nicholas Murray Butler, LL.D.,
President of Columbia University.
Chancellor Ellsworth Elmer Brown, LL.D.
President of the University of the City of New York.
Sidney Mezes, LL.D.,
President of the College of the City of New York.
The Reverend Doctor John Grier Hibben, D.D., LL.D.,
President of Princeton University.
The Reverend Doctor Charles Alexander Richmond, D.D.,
President of Union College.
The Reverend Doctor J. Ross Stevenson, D.D., LL.D.,
President of Princeton Theological Seminary.

The Board of Directors, Trustees and Faculty of Princeton Theological Seminary.

The Board of Directors, Trustees and Faculty of Union Theological Seminary.

The Brick Presbyterian Church.

The Rutgers Presbyterian Church.

The Fifth Avenue Presbyterian Church.

The Spring Street Presbyterian Church.

The Presbyterian Church on University Place.

The Greenwich Presbyterian Church.

The Reverend Doctor David James Burrell, D.D., LL.D., Senior Minister of the Collegiate Reformed Church, and a Delegation of its Ministers.

The Pastor of the French Huguenot Church and his Officers and People.

The Right Reverend David Greer, D.D., LL.D., Bishop of the Episcopal Church, and a Delegation of his Clergy.

The Reverend Doctor Luther B. Wilson, D.D., LL.D., Bishop of the Methodist Episcopal Church, and a Delegation of his Clergy.

The Lutheran Churches.

The Baptist Churches.

The Congregational Churches.

The Young Men's Christian Association.

The Salvation Army.

The Board of Foreign Missions of the Presbyterian Church.

The Board of Home Missions of the Presbyterian Church.

The Board of Church Erection of the Presbyterian Church.

The College Board of the Presbyterian Church.

The American Bible Society.

The New York City Bible Society.

The City Mission Society.

The Seamen's Friend Society.

The Port Society.

The Marine Society.

The Society of Mayflower Descendants.

The Society of Colonial Wars in the State of New York.

The Society of Colonial Dames in the State of New York.
The Society of Colonial Dames in the State of New Jersey.
The Society of the Cincinnati.
The Society of the Sons of the Revolution.
The Knickerbocker Chapter D. A. R.
The Military Society of the War of 1812, and
The Veteran Corps of Artillery of the State of New York.
The Huguenot Society of America.
The Holland Society.
Saint Nicholas Society.
Saint Andrews Society.
Saint David's Society.
Saint George's Society.
The New York Historical Society.
The City Historical Society.
The City History Club.
The American Scenic and Historic Preservation Society.
The Washington Square Association.

THE ORDER OF THE PROCESSION AT THE FESTIVAL SERVICE

WEDNESDAY, DECEMBER THE SIXTH, 1917, 8 P. M.

I.

THE REVEREND DOCTOR HOWARD DUFFIELD,
Minister of the Old First Presbyterian Church.

II.

The Presbytery of New York.

III.

The Officers and Members of Churches Colonized from the Old First Church.

IV.

The Officers of the Boards of the Presbyterian Church in the United States of America.

V.

The Representatives of Religious and Philanthropic Societies.

VI.

The Delegates from other Communions.

VII.

The Pastors of Pre-Revolutionary Churches.

VIII.

THE SPEAKERS AND THEIR ESCORTS

THE REVEREND DOCTOR GEORGE F. NELSON, Canon of the Cathedral of Saint John the Divine, representing

THE RIGHT REVEREND DOCTOR DAVID H. GREER, Bishop of the Episcopal Diocese of New York, escorted by Mr. Law.

THE REVEREND DOCTOR LUTHER B. WILSON, Bishop of the Methodist Episcopal Church, escorted by Mr. Sharpe.

MR. EUGENIUS H. OUTERBRIDGE, President of the New York Chamber of Commerce, escorted by Dr. Demarest.

The Reverend Doctor George Alexander, Pastor of the Presbyterian Church on University Place, escorted by Mr. Davis.

The Reverend Doctor William Pierson Merrill, Pastor of the Brick Presbyterian Church, escorted by Mr. Parr.

The Reverend Doctor John Grier Hibben, President of Princeton University, escorted by Mr. Williams.

The Reverend Doctor J. Ross Stevenson, President of Princeton Theological Seminary, escorted by Mr. Henry.

The Reverend George J. Russell, Moderator of the Presbytery of Long Island, escorted by Mr. Martin.

The Reverend Doctor Harlan G. Mendenhall, Moderator of the Synod and the Presbytery of New York, escorted by Mr. Thorne.

The Honorable Charles S. Whitman, Governor of the State of New York, escorted by Mr. Andrews.

The Reverend Doctor John A. Marquis, Moderator of the General Assembly of the Presbyterian Church in the United States of America, escorted by Colonel Olmstead.

THE ORDER OF WORSHIP

AT THE FESTIVAL SERVICE

WEDNESDAY, DECEMBER THE SIXTH, AT EIGHT P. M.

ORGAN—Reformation Symphony, . . . *Mendelssohn*

PROCESSIONAL—

Through the night of doubt and sorrow
Onward goes the pilgrim band.
Singing songs of expectation,
Marching to the promised land;
Clear before us through the darkness,
Gleams and burns the guiding light;
Brother clasps the hand of brother,
Stepping fearless through the night.

One the light of God's own presence
O'er His ransomed people shed,
Chasing far the gloom and terror,
Brightening all the path we tread,
One the object of our journey,
One the faith that never tires,
One the earnest looking forward,
One the hope our God inspires:

One the strain that lips of thousands
Lift as from the heart of one,
One the conflict, one the peril
One the march in God begun;
One the gladness of rejoicing
On the far eternal shore
Where the One Almighty Father
Reigns in love for evermore.

Onward, therefore, pilgrim brothers,
Onward, with the cross our aid;
Bear its shame, and fight its battle,
Till we rest beneath its shade;
Soon shall come the great awakening,
Soon the rending of the tomb;
Then the scattering of all shadows,
And the end of toil and gloom. *Amen.*

The Minister shall begin the SERVICE *by pronouncing the following* SALUTATION, *the People standing:*

The Lord bless thee and keep thee.

The Lord make His face to shine upon thee and be gracious unto thee.

The Lord lift up His countenance upon thee and give thee peace. *Amen.*

Then the Minister shall read the following SENTENCES:

God is a Spirit, and they that worship Him must worship Him in spirit and in truth.

Our fathers trusted in Thee; they trusted and Thou didst deliver them.

Bless the Lord, O my soul, and all that is within me bless His holy name. *Amen.*

Then the Minister shall read the following RESPONSES:

The Lord be with you
And with thy Spirit.
Lift up your hearts
We lift them up unto the Lord.
Let us give thanks unto the Lord our God
It is meet and right so to do.

Then the Minister and the People shall say the LORD'S PRAYER:

Our Father which art in heaven, hallowed be Thy Name; Thy kingdom come; Thy will be done in earth as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil; for Thine is the kingdom and the power, and the glory, forever. *Amen.*

Then shall be sung by the CHOIR *the* ANCIENT CANTICLE, *known as the* "TER-SANCTUS."

"Holy, Holy, Holy, Lord God of hosts,
Heaven and earth are full of Thy glory,
Glory be to Thee, O Lord Most High. *Amen.*"

Then shall be read responsively this SELECTION *from the* PSALTER, *followed by the* GLORIA PATRI:

I will extol thee, my God, O King; and I will bless Thy name forever and ever.

Every day will I bless Thee; and I will praise Thy name forever and ever.

Great is the Lord, and greatly to be praised; and His greatness is unsearchable.

One generation shall praise thy works to another, and shall declare thy mighty acts.

I will speak of the glorious honour of Thy majesty, and of Thy wondrous works.

And men shall speak of the might of Thy terrible acts; and I will declare Thy greatness.

They shall abundantly utter the memory of Thy great goodness, and shall sing of Thy righteousness.

The Lord is gracious, and full of compassion; slow to anger and of great mercy.

The Lord is good to all; and his tender mercies are over all his works.

All Thy works shall praise Thee; O Lord; and Thy saints shall bless Thee.

They shall speak of the glory of Thy kingdom, and talk of Thy power.

To make known to the sons of men His mighty acts, and the glorious majesty of His kingdom.

Thy kingdom is an everlasting kingdom, and Thy dominion endureth throughout all generations.

The Lord upholdeth all that fall, and raiseth up all those that be bowed down.

The eyes of all wait upon Thee; and Thou givest them their meat in due season.

Thou openest Thine hand, and satisfiest the desire of every living thing.

The Lord is righteous in all His ways, and holy in all His works.

The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth.

He will fulfill the desire of them that fear Him: He will also hear their cry, and will save them.

The Lord preserveth all them that love Him: but all the wicked will He destroy.

My mouth shall speak the praise of the Lord: and let all flesh bless His holy name forever and ever.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be; world without end. Amen.

Then shall the Minister offer the following PRAYER OF THANKSGIVING:

Almighty God, Father of all mercies, we Thine unworthy servants do give Thee most humble and hearty thanks for all Thy goodness and loving kindness to us, and to all men. We bless Thee for our creation, preservation and all the blessings of this life; above all for Thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And we beseech Thee give us that due sense of all Thy mercies that our hearts may be unfeignedly thankful, and that we show forth Thy praise, not only with our lips, but in our lives; by giving up ourselves to Thy service, and by walking before Thee in holiness and righteousness all our days; through Jesus Christ Our Lord, to whom, with Thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

After that shall be sung the following HYMN:

O where are kings and empires now
Of old that went and came?
But, Lord, Thy Church is praying yet,
A thousand years the same.

We mark her goodly battlements,
And her foundations strong;
We hear within the solemn voice
Of her unending song.

For not like kingdoms of the world
Thy Holy Church, O God;
Though earthquake shocks are threatening her
And tempests are abroad;

Unshaken as eternal hills,
Immovable she stands,
A mountain that shall fill the earth,
A house not made by hands.

Then shall the following ANNIVERSARY ADDRESSES *be delivered:*

THE OLD FIRST CHURCH AND HER CHILDREN,

The REV. DR. WILLIAM PIERSON MERRILL,
Minister of the Brick Presbyterian Church.

THE OLD FIRST CHURCH AND THE WINNING OF THE WORLD,

The REV. DR. GEORGE ALEXANDER,
President of the Board of Foreign Missions.

THE OLD FIRST CHURCH AND SOCIAL SERVICE,

MR. EUGENIUS H. OUTERBRIDGE,
President of the Chamber of Commerce.

THE OLD FIRST CHURCH AND EDUCATION,

The REV. DR. JOHN GRIER HIBBEN,
President of Princeton University.
The REV. DR. J. ROSS STEVENSON,
President of Princeton Seminary.

THE OLD FIRST CHURCH AND THE COMMONWEALTH,

The HON. CHARLES S. WHITMAN,
Governor of the State of New York.

Then shall be sung the following HYMN:

God bless our native land;
Firm may she ever stand
Through storm and night;
When the wild tempests rave,
Ruler of wind and wave,
Do Thou our country save
By Thy great might.

For her our prayers shall rise
To God, above the skies;
On Him we wait;
Thou who art ever nigh,
Guarding with watchful eye,
To Thee aloud we cry,
God save the State. *Amen.*

After that shall be given a GREETING *from the* GENERAL ASSEMBLY.

The REV. DR. JOHN A. MARQUIS,
Moderator of the General Assembly of the Presbyterian Church in the U. S. A.

Then shall be said by the Minister and the People the APOSTLES' CREED:

I believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ, His only Son, our Lord; who was conceived by the Holy Ghost; born of the Virgin Mary; suffered under Pontius Pilate; was crucified, dead, and buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven; and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy Catholic Church; the Communion of Saints; the Forgiveness of sins; the Resurrection of the body; and the Life everlasting. *Amen.*

Then shall be sung by the PEOPLE *the* OLD HUNDREDTH DOXOLOGY.

"Praise God from whom all blessings flow
Praise Him all creatures here below
Praise Him above ye heavenly host
Praise Father, Son and Holy Ghost."

After that shall be sung by the CHOIR *an* "ALLELUIA" *according to an ancient musical form.*

Then shall the MINISTER *offer the following* PRAYER:

Our Heavenly Father we give Thee most hearty thanks for those Thy servants whom Thou didst so long ago call to found this Church. We thank Thee for that company of their children who in unbroken succession have continued their work until this hour. We thank Thee for the faith and patience wherewith they wrought our splendid heritage, and we humbly pray that we may be so baptised with the spirit of our fathers, that the noble principles bequeathed to us by them, may be by us transmitted to the generations following,—all of which we ask in the name and for the sake of Jesus Christ, Our Lord. *Amen.*

O Lord Our God, we beseech Thee not only for Thy favor upon this Church and People, but also that Thou wilt bless Thy whole Church, in this land, and throughout the world. Gather Thy true people into the unity of the faith, and take from them all bitterness and unkindness, all needless divisions and misunderstandings. May grace, mercy and peace be multiplied unto all who love Our Lord Jesus Christ in sincerity. Pour out Thy Holy Spirit upon all men, and hasten the time when every people shall be blessed with the knowledge of Thee, and of Thy Son, Jesus Christ, Our Lord. *Amen.*

After that shall the MINISTER *pronounce the* BENEDICTION:

The peace of God which passeth all understanding keep your hearts and minds in the knowledge and love of God and of his Son, Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

RECESSIONAL—

Forward! be our watchword,
Steps and voices joined;
Seek the things before us,
Not a look behind;
Burns the fiery pillar
At our army's head;
Who shall dream of shrinking,
By Jehovah led?
Forward through the desert,
Through the toil and fight;
Jordan flows before us,
Zion beams with light.

Forward, flock of Jesus
Salt of all the earth
Till each yearning purpose
Spring to glorious birth;
Sick, they ask for healing
Blind, they grope for day;
Pour upon the nations
Wisdom's loving ray.
Forward out of error,
Leave behind the night;
Forward through the darkness,
Forward into light.

Glories upon glories
Hath our God prepared,
By the souls that love Him
One day to be shared;
Eye hath not beheld them,
Ear hath never heard;
Nor of these hath uttered
Thought or speech or word.
Forward, marching eastward
Where the heaven is bright,
Till the veil be lifted,
Till our faith be sight.

Far o'er yon horizon
  Rise the City towers,
Where our God abideth;
  That fair home is ours:
Flash the streets with jasper.
  Shine the gates with gold;
Flows the gladdening river,
  Shedding joys untold.
Thither, onward thither,
  In Jehovah's might;
Pilgrims to your country,
  Forward into light!

POSTLUDE—Choral Song, ... *Wesley*

THE OLD COMMUNION SILVER

By Charles H. Olmstead, Clerk of Session

Very few persons in the Congregation are aware of the historic interest attached to our Old Communion Service, as revealed upon the flagons, cups, and plates themselves. Most of us have seen them only when in use, under circumstances that obviously forbade anything like a critical examination. It has been thought desirable, therefore, to give a short account of them that we may know how intimately they connect us with the blessed company of the godly men and women who are our spiritual ancestors in this beloved Church, and who have long passed from the militant to the triumphant stage of Christian experience.

The Service (irrespective of the individual cups recently adopted) consists of the following articles of massive silver: Two large Flagons, two smaller Flagons, eight Cups, eight Plates of ordinary size and two very large Plates.

There is good reason for believing that the plainer of the two small Flagons, three Cups given by Anna Peartree and three Plates given by Peter R. Livingston made up the first set. The inscriptions upon the Cups read as follows:

"Ex Dono Anna Peartree,
In unsum Ecclesiae Christi Presbyterianae
apud Neo Eboracenses."

And on one of the Cups is the date 1730. The Three Plates simply bear the words upon the outer rim:

"Ex Dono Peter R. Livingston."

The Flagon has no mark upon it, and is perfectly plain, but it is exactly of the same style of heavy, beaten silver as the cups and plates described.

As all the rest of the silver (except three Plates and one Cup of decidedly modern make) have later dates upon them, it is not a violation of the probabilities to say that for one hun-

dred and eighty-five years we have been debtors to the generosity of Anna Peartree and Peter R. Livingston.

In the early years of the last century it is evident that the Service was beginning to be too small for the demands upon it, for in 1812 a number of gifts of silver were made by various members of the Congregation. It may be noted that the inscriptions upon all of these were in English, "The Gift of" so and so "to the First Presbyterian Church in the City of New York, 1812," thus differentiating them from the earlier inscriptions, which were in Latin, and tending to give strength to the assumption as to what pieces formed the first set. These later gifts were as follows:

Two stately and beautiful Flagons, that are at the right and left of the Table on every Communion occasion. These were respectively the gifts of William Edgar and Daniel McCormick.

Two Cups given by David Gelston.
One Plate given by Daniel McCormick.
One Plate given by Samuel Campbell.

There is no way of learning when or how the Church came into possession of the unmarked articles.

In the same year, 1812, two very large Plates were given by Robert Lenox and Brockholst Livingston, respectively. These were probably intended for taking up the benevolent collections, which must have been very generous if we may judge by the size of the receptacles provided for them.

In 1896 the spirit of giving for Communion purposes was again awakened and two beautiful Cups were presented by the Ladies' Missionary Society and by an honored and beloved Elder, Mr. Thomas Greenleaf, respectively.

A description of the second smaller Flagon has been left for the last. It is elaborately ornate, a very beautiful and unique piece of silver. On the side opposite the handle a coat of arms is engraved and above the date the words: "A legacy of Mr. Jeremiah Owen to the Presbyterian Church in New York, 1756." Upon the lid in repoussé work is what is believed to be a reproduction of some medal struck in 1634 in honor and in memory of the great Gustavus Adolphus, "the

Protestant hero" as he was called in his day, the conqueror of Tilly and Wallenstein in the Thirty Years' religious War of that century. It will be remembered that he was killed in the victorious battle of Lutzen, in 1632, and the medal shows him in the form of Death, a skeleton riding triumphantly in his chariot over a prostrate dragon. A figure stands on each side of him, one an armed warrior, the other a female holding a wreath over his head with the left hand, while with the right she clasps a Bible surmounted by a burning lamp. Above is the inscription, "Et vita et morte triumpho." The whole is surmounted by this legend, in which it will be seen that there is elision in several of the words:

"Dux Glorios Principus Heros Invict. Victor Incomparab
Triumph Felix et Ger, Liberator."

Enough has been said to establish in these sacred vessels a strong link to bind us to the past history of the Church; we are brought in touch with the pious emotions that prompted the givers and led them to desire to associate their names with every gathering of God's people around His Table.

THE MURAL TABLETS

Passing through the central portal of the Church fronting upon Fifth Avenue, the visitor to the Old First Church is at once attracted by the generous roominess of vestibule, its tiled floor, its vaulted roof and its double row of triple arches, through the central one of which stairways ascend to the galleries. Upon the division wall, between the vestibule and the main body of the Church to the right of the entrance, is one of the few pre-revolutionary relics which New York still possesses. It is a large Mural Tablet of black slate beautifully inscribed with a Latin legend, of which the following is a translation:

> "Under the favor of God this edifice, sacred to the perpetual celebration of the Divine worship, first erected in 1719, was again thoroughly repaired and built larger and more beautiful in 1748. The Presbyterians of New York founding it for their own and their childrens use, in this Votive Tablet dedicate it to the God who gave it. May it be yet more illustriously adorned by Religion, by Concord, by Love, by Purity of Faith, of Worship and of Discipline. May it, by the favor of Christ, endure throughout many generations."

A corresponding tablet of white marble to the left of the entrance door is blazoned with the names of the Church Officers at the time of the erection of the present building. Among these groups of names, almost all of which are well known to those familiar with the history of the city, are to be noted those of John Broome (whose family name was given to Broome Street), David L. Dodge (father of William E. Dodge, Sr.), Daniel H. Wickman (so honorably associated with the Mayoralty), Brockholst Livingston, J. Kearney Rodgers, Milton St. John, Maltby Gelston, James Boyd and others—a cluster of personalities whose character and influence are not only the heirlooms of the "Old First," but who have enriched the entire community with the wealth of their example and achievement.

Just inside the Church a beautiful screen of wood and glass crosses the entire building behind the pews, spanning the aisles with low arches. The graceful spring of the roof, with its rare and effective groining; the noble and chancel-like pulpit with its rich accompaniment of harmonious furnishings; the chairs for the clergy, the seats for the elders and the Communion Table; the fine Gothic design of the gallery front and the lancet windows, at once claim attention and are full of interest and charm. The walls are adorned with a series of Memorial Tablets. Some of recent date commemorate conspicuous workers in the Church, such as Mr. Aaron Belknap and Mr. Latimer Bailey. Within the pulpit recess a marble has been placed in memory of Dr. William Wirt Phillips, who served the Church during its longest pastorate. Nearby in front of the left gallery stands a memorial to his wife. Just beneath this gallery are two stones in honor of John Broome, an early Lieutenant Governor of New York, and John Rodgers, an eminent Professor in Columbia College, both Elders in the "Old First." Beneath the opposite gallery a richly carved tablet is reared to the memory of that merchant prince, Mr. Robert Lenox, who not only himself held office in the Church, but his whole family have always been so conspicuously identified with its life. Just inside the left entrance door is a tablet of striking design to the memory of General Alexander McDougall, of whom Washington said: "He was a brave soldier and a disinterested patriot." He was an Elder of the Church, was one of the leaders of the "Sons of Liberty," served with distinction in the Revolutionary War and became equally prominent in political and commercial affairs. His name, as well as that of Lieutenant Governor Broome, has been perpetuated in one of the city streets.

THE MEMORIAL WINDOWS

Stained glass is not a mere architectural ornament, but plays an important and eloquent part in the ministry of the House of God. A Gothic Church building is the embodiment in stone of the primitive forest shrine, with its mysterious sense of the brooding presence of exuberant and unfathomable life. The clustering tree-trunks, with their over-arching branches and interlacing boughs, are outlined in the stately columns, the groined roof, the shadowy aisles, and the lancet-like windows. The play of the light through the forest spaces, tempered by the greenness of the leaf, figured and broidered by the arabesque traceries of vine and tendril, and suffused with the snowy whiteness of the cloud, aglow with the sapphire radiance of the sky, or dyed with the rich hues of the flowers, took enduring form, under the skilful touch of the artist, in the translucent stains of the glass. The scenes of Scripture, the lives of the martyrs and confessors, the heroic and thrilling incidents of the Church's history, were blazoned as on an illuminated missal; and these wondrous transparencies of the old cathedrals became known as *Biblia Pauperum*—the Bibles of the Poor. Every eye could read their language. To every heart they spoke their message.

After such a fashion, the Windows of this venerable Church are like mystic scrolls, bearing a message to all who are seeking to know the Will of God, and to do the Work of God. Upon the North Wall stand a row of those chosen personalities, who, during many ages, and in various forms of speech, but under the dominance of one divine will, were privileged to voice the Word of God to His children in this world. Along the South Wall of the Church are ranged a group of those who, through the centuries, having heard in their hearts the divine call, wrought masterfully to realize the Will of God, by making the world sweeter and humanity nobler. The Word of God and the Work of God, for which this Church stands, are builded visibly into the Church's walls. As in the ancient palace, the stone cried out of the wall and the beam out of the timber, so long as this Church shall stand these Windows shall

sound the note of the Church's spirit and the Church's service.

In connection with the dedication of the Luther Window, the following article was written by Mrs. Laura C. Dunlap, the Editor in charge of the Church News Department of the "Globe" (March 6, 1915):

"An interesting history attaches to the ten memorial windows which will soon fill all the openings in the beautiful Gothic structure standing in its little park, where fullest value is given to the richly tinted stained glass by the unobstructed light on both sides. When the Rev. Dr. Howard Duffield came to the Church twenty-four years ago he felt that the austerity of the massive gray walls and the dark Gothic furniture of the Church required the softening influence of rich coloring. So he planned a series of Memorial Windows to be placed on both sides of the auditorium, and one by one as the years have passed they have been taken until after nearly a quarter of a century the last one has been supplied.

"On the North side of the building the series symbolizes the literary elements of the Holy Scriptures. First, 'Moses' representing the law. This was placed by the Young People's Society in memory of Algernon Sydney Sullivan, its founder and first president. Next comes 'David' representing sacred poetry. This window, which was erected some years ago by Mrs. Hersey in memory of her father, J. D. T. Hersey, an elder in the Church, is directly opposite the Luther Window to be unveiled to-morrow. 'Isaiah,' the prophet, follows. This Eugene McJimsey placed in memory of one of his ancestors, Elder John Keese, who was also a Trustee of the Church. 'St. John,' representing Gospels, was the gift of Thomas Greenleaf, the father-in-law of Dr. Duffield, in memory of his father, Joseph Greenleaf, for many years an Elder and Trustee. An interesting fact noted in connection with the donor of this Window is that Dr. Duffield's children are sixth in line of the original Greenleaf members of this Church. Last comes 'St. Paul' representing the doctrinal element of the Scriptures. This was given in his memory by the family of Professor Richard Harrison Bull, an Elder.

"On the South side of the Church the Windows are filled

with figures symbolizing the historic forces which enter into the evangelical Church. These are, in order, the 'Waldensians,' represented by Peter Waldo; the 'Reformation' by Martin Luther; the 'Huguenots' by Admiral Coligny; the 'Scotch Presbyterian Church' by St. Columba, and the 'English Protestant Reformation' by the Puritan. This last Window was put in by the Church Officers at the time when the parish house was built some twenty years ago, and was the first to be erected. It was designed by Maitland Armstrong, as were the 'Moses' and 'St. Paul' Windows, and the figure was so beautiful that it served as the model for the 'Puritan' in the Century Dictionary. The Scotch Presbyterian Window with its figure of St. Columba was presented by Mrs. Emily H. Moir in memory of William Moir, an Aberdeen Scotchman, who was the Treasurer and an Elder of the Church. This Window was from the Tiffany Studios as was the 'Prophets' Window. The 'St. John' Window was designed by Francis Lathrop.

"The 'Old First' is in fact a fascinating Church. It will soon be two hundred years old. It is the parent of the Scotch, Brick, Rutgers and Fifth Avenue Churches. It has witnessed a removal from Wall Street to its present site at Fifth Avenue and Twelfth Street, and has been there seventy-five years resisting all attractive offers to remove further uptown, and enjoy the comforts which the sale of its magnificent site would provide. Instead, the Church now uses its endowment to provide institutional classes and recreation for its changing congregation and the neighborhood. It is just a year since Tannenbaum and his army of anarchists invaded the Church, prepared to dare the hostile treatment of a wealthy congregation, and instead were received with brotherly kindness and every man provided with a supper and a bed.

"Such is the First Presbyterian Church. There is something doing every day in the week. It was one of the first to utilize motion pictures. It was the first among Presbyterian Churches to be open every day. It is not closed in summer and its lawn services are quite the most delightful of downtown summer gatherings. There is nothing old fogy about the 'Old First.' It is in the forefront of all modern movements."

VOTIVA TABULA

Auspicante Deo
Hanc Aedem
Cultui Divino Sacram
in perpetuum
Celebrando
A. D. MDCCXIX
Primo Fundatam,
Denio penitus Reparatam,
Et Ampliorem et Ornatiorem
A. D. MCCXLVIII
Constructam,
Neo-Eborascenses Presbyteriani
In Suum et Suorum Usum
Condentes,
In hac Votiva Tabula
D. D. D.

* * * *

Concordia, Amore,
Necnon, Fidei, Cultus et Morum
Puritate
Suffueta, Claruisqe, Exornata
Annuente Christo
Longum perduret in
Aevum.

THE VOTIVE TABLET

By the Favor of God
This Holy House
For the Perpetual Celebration
of Divine Worship
first erected in
A. D. 1719
then thoroughly repaired
enlarged and adorned in
A. D. 1748
is in this Votive Tablet
DEVOTED DONATED DEDICATED
by its Founders
The Presbyterians of New York
for their own and their children's use

* * * * *

Sustained and More Splendidly Adorned
By the Harmony and Love
of their Faith, Worship and Way of Living
Under the Blessing of Christ
May it Endure for Ages

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